

# The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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## WHY MEN REJECT CHRIST

By Dr. P. W. Philpott

"From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life."—John 6:66-68.

It is an accepted fact that all who hear the Gospel and are convinced of the truth do not accept Jesus Christ and follow Him. It is often said that

If all the world my Saviour knew,  
Then all the world would love Him, too.

While that is a pretty couplet, it does not accurately express the truth. During the whole Christian era, men have had opportunity to know Him, but their rejection of Him has been perpetual. Isaiah the prophet, speaking of the Messiah, used the present tense, "He is despised and rejected of men." He did not say that He would be despised by a company of Jews living in the days of His flesh, or that He was rejected by any certain group or nation, but he implies that the rejection is continual. Many are brought face to face with the claims of Christ and the deepest needs of their own hearts; the Holy Spirit convicts them of sin and points the way to the Saviour; yet they deliberately reject the Lord Jesus Christ and refuse His salvation.

### Three Negative Reasons

Why do men reject God? Three reasons on the negative side may be suggested.

First of all, it is not because of any flaw in His character. He was the only sinless man the world has ever known. From the beginning of His earthly life to the end of it, Satan kept his mic-

roscope upon Him in the hope of detecting some wrong. Christ's enemies also, the leaders of that day, were ever on the alert, seeking for an evidence of sin in Him. Holy and undefiled, the Lord Jesus Christ challenged the world to find any fault in Him. It was not

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Dr. P. W. Philpott

## The New Revised Standard Version Is It for You?

An official statement of Moody Bible Institute, Chicago, by the President, Dr. William Culbertson and the dean, Dr. S. Maxwell Coder, assisted by a number of faculty members.

Should I buy and use the new Revised Standard Version of the Bible? Should it replace the King James Version I now am using?

These are questions faced by Christians throughout the country this fall as they read and hear about the "new authorized version" of Scriptures recently released under sponsorship of the National Council of Churches. Such sponsorship in itself would naturally cause grave doubts in the minds of those acquainted with the unorthodox views of many of the spokesmen of that group.

To those of us who know the Bible as the inspired Word of God, who have experienced its power in our daily lives and who look to it for spiritual food and nurture, the question of acceptance or non-acceptance is of vital import. If the new version faithfully represents the inspired texts as recorded in the original languages even though rendered in the familiar speech of our own day, it can be eagerly welcomed. If it does not, it cannot in truth be called the Bible.

It is difficult for the average Christian to appraise the new revision wholly on the basis of his own findings. He can be guided, however, by the careful study of others acquainted in this field. To help you in this matter MOODY MONTHLY herewith presents the findings of the Moody Bible Institute relative to the dependability of this version.

For some years (since 1946) the Revised Standard Version of the New Testament has been in use. It took its place with other versions (authorized only in the sense that the International Council of Religious Education took the responsibility and leadership in the project) as a work which undoubtedly had some merit, and which—

if used discriminately—could be of assistance in Bible study. Numerous reviews, however, indicated important points to which Bible-believing Christians took exception. It was hoped, by some at least, that the complete version—Old and New Testaments—would incorporate some of these suggestions, particularly such as were made by evangelicals proficient in the field. While some eighty changes were made, most did not have to do with matters of major doctrine. However, one change at least is major and serves to make the R.S.V. more unacceptable to Bible believers. Think of this addition in a footnote to Matthew



Dr. William Culbertson

1:16: "Joseph, to whom was betrothed the virgin Mary, was the father of Jesus who is called Christ!"

Now the entire version is available. Under the imprimatur, "Authorized by the National Council of the Churches of Christ in the U.S.A.," it is being advertised as "in a real sense the authorized translation for our Protestant churches." Since more than a new version is now involved, it becomes necessary for Moody Bible Institute to make a statement concerning the R.S.V. for the many friends who look to us for guidance.

We have withheld comment on the whole work until now in spite of the fact that committee mem-

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## TESTING A PROMISE

By A. B. Earle, D.D.

"Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour out a blessing, that there shall not be room enough to receive it."—Mal. 3:10.

A great many have marred this passage by quoting it wrong. Perhaps you have heard it quoted in this way: "I will pour you out a blessing, that there shall be scarcely room to receive it." Did you ever hear it quoted in that way? That spoils the passage; as though you got it all in your own heart—it filled it very full—but you hadn't anything for anyone else. "I will pour you out a blessing, that there shall not be room enough to receive it."

And I would like to know, pastors, what you would do with such a blessing as that here at Sacarappa? It filled your heart full, and went through your home and congregation and Sunday school, and it was rushing on with great power—what would you do with it? You would have to do with it just as you did with the last rain after it had filled all the vessels you put out—you had to let it go where it pleased. Now, God proposes to pour out such a blessing as that upon this town at this time, and says, "Prove me now." That means Monday afternoon, the twenty-sixth day of January. "Prove me now"—that doesn't mean some other time, but now. Put me to the test and see if I will not do it.

### Is God Able to Send Revival?

I am going to ask you to settle three questions suggested by this passage. The first one is, is God

able to do that if He undertakes to? Can He pour out such a blessing upon this town that there wouldn't be room enough to receive it? Do you believe, friends, God can do that?

PASTOR. "I believe it." "And so do I." "Not a doubt."

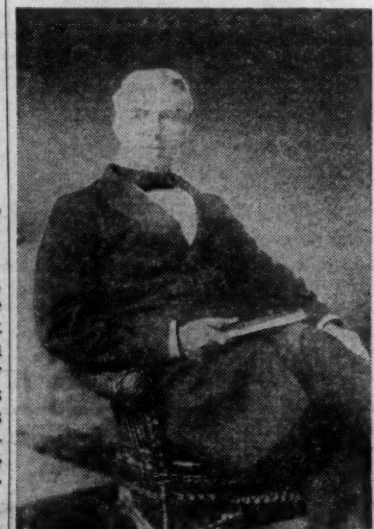
Haven't you any doubt of it? Who else believes that God can do that if He undertakes to?

"I think we all believe it."

If you will pardon me, friends, I believe we are a unit, an entire unit in this thing—God can do it if He undertakes to—but if you will excuse me, I will ask every person in the house who believes God can do it, to raise up his right hand. Here is mine. I supposed we were a unit. And if we could call this whole town together and put that question to them, you could not find a person in town who believes there is a true

and living God, but what believes God is able to do it. And I believe if I were to take that very question down to the bottomless pit, and call together all the fallen angels (and there are legions of them), and ask them if they believe God could pour out such a blessing as that upon this town, to raise up their hands—I don't know whether the devils would tell the truth or not—but if they would once tell the truth, every scarred

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Dr. A. B. Earle

## LAST APPEAL!

Special Subscription Offer Closes Midnight, January 15. This Is the Last Mention in THE SWORD

1. Free Editor's Book, What It Costs to Be a Good Christian, 223 pages, Yours With Three Annual Subscriptions to THE SWORD OF THE LORD for \$5.
2. Or Four Yearly Subscriptions to THE SWORD OF THE LORD for \$5 With No Premium.
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By the Editor

This is the last announcement that can be made in The Sword of the Lord about the present special subscription offer. This offer closes midnight, January 15. If you want to take advantage of these special rates and premiums, be sure that your letter is mailed and postmarked not later than midnight, January 15.

### Take Your Choice!

You may send your subscriptions at the rate of three 1-year subscriptions for \$5 and get absolutely free, the brand-new book, What It Costs to Be a Good Christian, by Editor John R. Rice. Surely hundreds will take advantage of this offer in the last days of this campaign.

Or, if you wish you may have Halley's Bible Handbook, a condensed Bible commentary and Bible reference book, 724 pages, free, instead of What It Costs to Be a Good Christian, with three 1-year subscriptions for \$5 (or one

3-year subscription for \$5), in the United States. Canadian and foreign subscriptions may be had at the rate of \$6.50 for three 1-year subscriptions, and the premium offer holds at that rate. Or you may get any one of the splendid premiums offered in THE SWORD OF THE LORD with a designated number of subscriptions. For example, you may get Scofield Reference Bible, either the beautiful leatherbound Scofield Reference Bible with concordance, or for a smaller number of subscriptions the clothbound edition of the same

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## Abraham Left All to Follow Christ

By Evangelist John R. Rice

Yes, Abraham followed Christ, for Jesus said, "Abraham saw my day and was glad" (John 8:56).

Abraham was required to leave his country, his kindred and his father's house in order to serve the Lord. That is plainly stated in Genesis 12:1:

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee."

Note that Abraham had a three-fold command. He was to leave his country, his kindred, and his father's house.

Abraham had many a struggle in trying to carry out this command, in trying to leave all to follow the Lord. That is indicated in the preceding chapter. The last verses in Genesis 11 tell us the following:

"And Terah took Abram his son and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there. And the days of Terah were two hundred and five years; and Terah died in Haran."—Gen. 11:31,32.

God had already given Abraham his command. So Abraham obeyed part of this command; he left his country. But he did not leave his kindred. He did not leave his father's house. He took his father Terah into his confidence, and the old father took charge of the situation and took Abraham and Lot and Sarai, Abraham's wife, "and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there."

They set out to go to the land of Canaan, as God had commanded Abraham. But I can almost read between the lines and see what happened. Terah was an old man. I imagine he said to Abraham, "Son, why go into that heathen land of Canaan? This land of Haran is a good land. It is not so far away from Ur. Son, I am an old man. You can't leave your father. I am not willing to go so far." And so sadly and disobediently Abraham settled down in Haran. He had left Ur of the Chaldees to go to Canaan. But he did not go to Canaan. He had not kept the rest of the command. He had not left his father's house, nor all of his kindred. He had Lot and Terah with him and he was stranded in Haran instead of being in the Land of Promise!

I know something of the struggle of soul that Abraham went through in those years in Haran. But he did not come to Canaan until Terah, his father, had died. Wasted years! Abraham was seventy-five years old before he got to the Land of Promise.

And still Lot is with Abram, now called Abraham. Abraham had no sons of his own, and every sensible man's heart cries out for a son! And if he cannot have a

son, then he wants sons-in-law, or other kindred to carry on his work. So Abraham took Lot, but Lot was a thorn in the flesh. Lot was mad after money. Lot's herdsmen quarrelled with the herdsmen of Abraham. At last Lot departed toward Sodom, and then moved into Sodom. There his wealth increased and his morals decreased. War came and Abraham had to go by night to rescue Lot who had been captured by enemy kings. But Lot was not in the plan of God for the land of Canaan. Abraham should have left him behind. At long last, and sadly, Abraham had to give up Lot. They did not live together. Lot did not in any sense take the place of a son. Abraham's obedience was belated, but he gave up Lot.

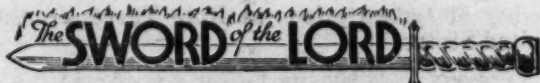
But God had promised Abraham a son. So at long last, twenty-five years after he had gone to the Land of Promise, God gave the one-hundred-year-old Abraham a son. Oh, how joyful were Abraham and his ninety-year-old wife! God seemed to have renewed their youth. They laughed for joy over the little one for whom they had prayed, no doubt, three quarters of a century! And so they called the little one Isaac, which means laughter.

But remember that Jesus Christ does not only demand that we give up the worst; He demands that we give up the best! He demands not only that we give up the foul and the ugly and the sinful; He demands also that we give up the sweet and wholesome and the good. The Lord Jesus plainly says that "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." One is not only to forsake the harmful, the evil, but also the blessed and the good. One must give up the Isaacs to God as well as the Lots!

So Abraham had to forsake Isaac. One day the sad word came to Abraham. Abraham was told, "Take now thy son, thine only son Isaac, whom thou lovest..." He was to take a three-days' journey to Mount Moriah and there in a place God had chosen, Abraham was to offer Isaac upon an altar. His feet and hands were to be tied and a knife was to be plunged into his breast. His blood was to be poured out upon the altar before God. Abraham was commanded to prove that he really loved God with all his heart.

I think Abraham was dazed and stunned by the command. But he had set his hand to the plow and he did not look back. What a long school he had been through! Leaving Ur of the Chaldees; then after long hesitation, leaving the

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AMERICA'S OUTSTANDING REVIVAL WEEKLY

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## THE Notes

by John R. Rice

Please remember to address all mail for the Sword of the Lord to Wheaton, Illinois. Even letters to the editor will reach me quicker and more surely addressed to Wheaton, Illinois, than if addressed to other cities where I may be speaking.

THE SWORD is printed in Newton, Kansas, but all mail must be addressed to the office at Wheaton, Illinois.

### Let Dr. McCall Take Editor's Place Where Possible

It makes me sad that I must reject many, many invitations for revival campaigns, for conferences, for Youth For Christ meetings, etc. I have only a limited time that I can be away from home and attend to my editorial duties. And there are far more open doors than I could enter if I had full-time on the field. Hence I hope that for large revival campaigns, and other engagements, many of our friends will call for Dr. D. A. McCall, Minister of Revival Promotion for the Sword of the Lord Foundation. Dr. McCall is a great preacher, a man of experience with consecrated and radiant Christian personality, a man with the blessing of God upon his ministry. He is adequate for the largest congregations; and I hope that wherever possible he will be given the largest opportunities. He cannot accept every invitation, of course, but I want him to be used in the larger opportunities as God leads. He may be addressed: Dr. D. A. McCall, 214 West Wesley Street, Wheaton, Illinois.

### Read Dr. P. W. Philpott's Sermon

Dr. Philpott was pastor of Moody Church in Chicago when the present great building was planned and constructed, seating 4,040 people in one of the greatest church auditoriums in America. Dr. Philpott was also pastor of the Church of the Open Door, Los Angeles, I believe. Now away up in eighty, he is associate to Dr. Oswald J. Smith in the Peoples Church at Toronto. Read his sermon in this issue on "Why Men Reject Christ." Dr. Ironside told me that Dr. Philpott is "the man with tears in his voice." He is the editor's beloved friend. Thank you, Dr. Philpott, for this message.

### A. B. Earle, Mighty Evangelist of the Past

In this issue we publish the remarkable sermon, "Testing A Promise." A. B. Earle was a great evangelist who won perhaps 250,000 souls to Christ. His great ministry began before Moody's, and overlapped D. L. Moody's. This sermon was preached when he was eighty years old. Let preachers and others learn from this sermon how to have a revival! Revivals begin with the people of God. And all-out surrender to God, setting out to do the will of God about prayer and living and soul winning, by Christians, will make God able to keep His promise for revival! Don't miss "Testing A Promise" by this man of God who blessed so many thousands long ago.

### Moody Bible Institute Takes a Firm Stand Against Revised Standard Version Bible

Thoughtful people will be glad to read in this issue an especially fine considered, scholarly article on "The Revised Standard Version—Is It For You?" Here Dr. William Culbertson, Dean S. Maxwell Coder and other faculty members have done a genuine service. We thank Dr. Culbertson and Moody Monthly for permission to reprint this important, scholarly article.

We also hope to have in this issue an earnest brief word by Dr. (Continued on page 5)

## Preaching ~ Power ~ Promotion



"... the word of the Lord. ... Not by might, nor by power, but by my spirit, saith the Lord of hosts."—Zech. 4:6

By Dr. D. A. (Scotchie) McCall  
Minister of Revival Promotion,  
Sword of the Lord Foundation

### I. First Place Only For Jesus

Read Hebrews 11 and see the price paid by many.

I knew a Jew who accepted Jesus. His mother called him a dog to his face, declaring he was dead to them and no longer her son.

I knew an Englishman who accepted the Lord Jesus Christ. His stern father disowned him. He went to Africa to tell natives about Jesus. While there he contracted a case of dry beri-beri and almost died—was an invalid for months.

I knew an Italian (from Rome) in a South American city. He became restless. God led him to one of our missionaries who led him to the Lord Jesus Christ! In turn he became a missionary for Jesus. I heard him tell how as his mother lay dying calling for this son—her own flesh and blood—his father declared, "He shall not again enter this house." They had disinherited him.

Why should others pay the cost, the high cost of loving Jesus, and you and I lag along lazily and still sing, "Oh, How I Love Jesus"? How much do you love Jesus? We quibble over dimes and dollars for Him while others suffer and die for Him! We fuss about feeling we must attend a service of worship held for Him and then sing, "I Love Thy Church, O God." We let a little rain or snow stop us from a revival and then when the sun shines we sing, "I'll Go Where You Want Me To Go, Dear Lord." A boy who loves a girl doesn't let the weather, a bad dog, or the wrath of her parents stop him from seeing her. God is not dumb! He knows how little or how much we love Him!

### II. The Sword Sees the Saviour Save

Acts 4:12 and 16: 30, 31.

God mightily uses THE SWORD in bringing the lost to Jesus. In November, 1952, Miss Fairy Shappard, advertising manager, received the following heart-thrilling testimony from a pastor in Florida:

"As a minister of the gospel, I know of no other publication which sets forth the Word of God in such a manner as to bless and strengthen the child of God and convict the sinner as does THE SWORD OF THE LORD. I have been receiving THE SWORD for three years now, and each issue has been a blessing and full of food for the soul. I have had two young men to come to our church to publicly confess Christ as their Saviour, as the result of reading THE SWORD that I had passed on to them. I know that you rejoice in the salvation of these two and I rejoice with you in that I was privileged to have just a small part in leading them to give public testimony and to follow the Saviour in baptism..."

In addition, Miss Shappard and other Sword employees help part-time in a mission where five or more men confess Christ at every service.

Another Gospel service is at a great Christian center where six to ten men a day are saved.

1. Don't stand in the way of the Gospel train!  
2. Get under the load and joyfully help!

### III.

During 1953:

1. Subscribe NOW for THE SWORD OF THE LORD—\$2 per year.

2. Send this great revival paper to family members and friends—and the lost.

3. Join our Book Club—write for information. A book free when you join, and a free book every time you buy your fourth book.

4. Make offerings regularly—weekly is the Bible way—to the work of our Lord through THE SWORD OF THE LORD. "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (I Cor. 16:1, 2). "And Jesus sat over against the treasury, and beheld how the people cast money into the treasury; and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living" (Mark 12:41-44). Why let a widow, as fine as she was, have all of the fun in giving? "And Jesus, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus, Having land, sold it, and brought the money, and laid it at the apostles' feet" (Acts 4:36, 37). Don't let Barnabas be the only man about town who has a good time giving to the work of our blessed Lord!

5. Do you need good books—Bible study, Sunday School helps, Bibles, New Testaments, references, biographies, missions, etc.?  
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### Books - Records - Songs

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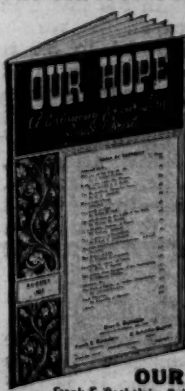
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## To Encourage You . . .

By Fairy Shappard, Personnel Director  
Sword of the Lord Publishers

To encourage you in the use of good tracts and other Spirit-anointed literature, we print below some recent happy testimonies of souls saved through this means. From time to time thrilling testimonies from our own mail are given; these are from other organizations, and have come to us within the last week.

### Young Man Saved From Suicide—and Hell

A copy of the tract, *God's Simple Plan of Salvation*, by Brother Ford Porter, president of Berean Gospel Distributors, Indianapolis, Indiana, recently fell into the hands of a young man in Grand Rapids, Michigan. On the back of the tract was stamped the name and address of Mr. John Spoelman of Grand Rapids, who had distributed the tract, and to him came the following letter:

"I hope you will forgive me for taking the liberty in writing to you. I want to ask you a question but first will tell you about myself.

"I am twenty-nine years old, white; and five days ago I was released from the Federal Prison in Kansas where I served a term of eleven years for a mistake I made when I was eighteen years old. When I was released, I was given \$10 and sent out into what was, to me, a strange world without a family or friends. The \$10 did not last long, and tonight I found myself in Grand Rapids walking the streets, broke and hungry. I decided that I would be better off if I were dead, as there is a certain stigma attached to an ex-convict. I came into this building, the YMCA, looking for the men's room with the intention of using a razor blade on my wrists.

"As I walked into the rest room, I saw a blue paper on the floor (*God's Simple Plan of Salvation*) and something prompted me to pick it up. I then read it and as I read it some magic in the blue paper caused me to have

a warm feeling, a tingling sensation to pass through my body; and even the desire to die passed away for the present.

"Here is my question: Does Jesus Christ have any love for an ex-gangster, or is He only concerned with perfect people? If you answer, please return the magic blue paper that I am sending along with this letter as it was a means of saving my life tonight. I would like to get an answer before it is too late."

Mr. Spoelman wrote the young man at once and sent another copy of *God's Simple Plan of Salvation*. Now this word comes to us from Brother Porter, author of the tract: "He is now a new-born babe in Christ and has a real testimony for the Lord."

Another letter—this time from a woman saved through the same tract—is given below:

"I was recently saved from my sins through the use of *God's Simple Plan of Salvation* . . . a personal worker came to my house and used this tract in pointing me to the Lord."

### Tract Wins Souls on Island of Aruba, off Venezuelan Coast

A copy of the tract, *Ready for Anything*, published by Good News Publishers, 411 South Wells Street, Chicago, found its way to the Island of Aruba just off the Venezuelan coast. A young man was saved through it. Here is copy of his letter, sent to us by Good News Publishers:

"I was reading your copy of *Ready for Anything*, and I have considered it deep into my heart. I was reading it days after days and I find within myself I could be saved. Yes, I know I am a sinner, and I confessed and have done asked God to help me and to forgive my sins and to grant me a place in His wonderful everlasting Kingdom. I have accepted Christ as my Saviour. Please pray for me."

(Continued on page 7)

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## From the Land of 20,000,000 Heartaches\*



A homeless, wandering mother trudged wearily by with a dying two year old strapped to her back and a starving infant in her arms crying for the food she could not provide. The arm of death had reached out and taken other members of the family. There was no hope, for the same arm now enfolded this helpless trio. Just when the light was going out, help came. Through the heroic and sacrificial work of missions, Dr. Bob Pierce, and many others (perhaps you had a part), their lives were spared and many thousands like them. In HIS name, thank you for the help you gave. It has met a terrible physical need, and rightfully so—but now how about the spiritual needs?

On an island off the Korean coast there are thousands of Chinese Communist prisoners of war. A Godly chaplain has faithfully preached the Gospel to them. God has honored the sowing of the Word and some 15,000 have "turned to God from idols"—(the idols of deified man—Communism). This chaplain has given us an urgent call to provide the complete year's Bible study and memory course to every one of these spiritually needy men. We dare not fail. This is investing in the eternal souls of men. Five dollars (\$5) will provide the complete courses for two men. It will establish them in the Lord so they in turn will become soul winners. Every Communist that finds Christ means one less enemy of freedom here and one more precious soul in heaven. This is a desperate need. However, it can be met if at the beginning of each month you invest in two lives.

Yours for their salvation,  
DICK HILLIS

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## Book Reviews

BOOK REVIEWS IN THIS COLUMN WILL USUALLY BE BY JUDGES OF THE SWORD BOOK CLUB AND WILL BE SIGNED.

**A BRUISED REED**, by Dr. T. A. Lambie. Loizeaux Brothers, 19 West 21st Street, New York 10, New York. 192 pages, \$2.50.

Dr. Lambie's beautiful and spiritual essays will serve to illuminate for the Western reader many of the Oriental illusions of the Scripture. New understanding of familiar passages will result from the reading. This work from the pen of a man who has lived long in the Bible lands is the finest thing of its kind I have ever come across.

DR. BOB JONES, JR.

**CHOICE SERMON NOTES**, by Charles Haddon Spurgeon. Zondervan Publishers, 25 LaGrave Avenue, S.E., Grand Rapids, Michigan. 215 pages, \$2.95.

This is the second in a series of outlines taken from the works of this renowned preacher. In this volume there are 52 outlines on texts taken almost equally from the Old and the New Testaments. Each one contains not only the outline but several helpful illustrations which clarify the author's thought. The notes are so full that it will not be difficult for the reader to get a good idea of the entire sermon from which they are taken. The book will surely prove exceedingly suggestive to the young preacher and the Bible class teacher. Dr. Fuller has done a splendid service in making these outlines available.

DR. T. ROLAND PHILIPS

**HITCHCOCK'S TOPICAL BIBLE AND CRUDEN'S CONCORDANCE**, edited by Roswell D. Hitchcock. Baker Book House, 1019 Wealthy St. S.E., Grand Rapids, Michigan. 1,027 pages, \$9.95.

It is my opinion that *Hitchcock's Topical Bible* is one of the most helpful books to come to my desk. I have been using it frequently and profitably in the brief time that I have had it. The entire Bible is arranged according to topics—this makes it a volume of immense value to those who are engaged in Bible teaching and preaching. And, to add to the worth of this book, Cruden's Concordance is included. Truly this is a complete reference work.

DR. LEE ROBERSON

**WHAT NEW DOCTRINE IS THIS?** by Dr. Bob Shuler. Sword of the Lord Publishers, 214 West Wesley, Wheaton, Illinois. 159 pages, \$2.

This is the best—to me—of Bob Shuler's writings. Here are strong sermons, sermons of power, of graphic illustrations, of apt Scriptures, of timely subjects and straight-from-the-shoulder preaching. The message, "Battling the Stars," is one of the most unusual I have ever read, and one of the best. The message, "Breeding and Growing Death," is as timely as it is forceful. Oh, that more preachers would preach like this against sin! The sermon, "My Brother and I," will search your heart and "Paul Answers David" will certainly strengthen your faith.

EVANGELIST BILL RICE

**WORD STUDIES: THE PASTORAL EPISTLES**, by Rev. Kenneth A. Wuest. Eerdmans Publishers, 255 Jefferson Avenue, S.E., Grand Rapids 3, Michigan. 207 pages, \$2.50.

Scholarly, concise, clear translation and exegesis, verse by verse of the Pastoral Epistles. The text is carefully studied, the various possible translations are presented for consideration, and then the author has the courage of his convictions to state his own position. Thoroughly true to the Scriptures, invaluable for the careful student of the Word. A complete index adds appreciably to the value of this important work.

DR. V. RAYMOND EDMAN

(Continued on page 5)

## Thistledown

Rev. D. M. Panton, B.A.  
Editor, Morning Star, London

Do we realize the extraordinary dynamic of the printed page? Dr. Goodell of the American Board of Missions, passing through Nicodemia in 1832, having no time to stop, left with a stranger a copy of *The Dairyman's Daughter* (published extensively by the American Tract Society) in the Armenian-Turkish language. Seventeen years afterwards he visited Nicodemia and found a church of more than forty members, and a Protestant community of more than two hundred.

Dr. Griffith John tells of eight churches in China reared by tracts alone. Sir Bartle Frere, travelling in India, was amazed to find a small town in which the idol shrines and temples were empty, but the townsfolk professed the Christian Faith. It transpired that some years earlier, one of the townsfolk had been given an old garment by an English resident, in a pocket of which, forgotten, lay a Gospel portion with eight or nine tracts in the vernacular. The Life is not in the sower, but in the seed. Even if an infidel scattered the Scriptures, he would only be exploding his own battlements.

For in scattering divine literature we liberate thistledown, laden with precious seed, which, blown by the winds of the Spirit, floats over the world. The printed page never flinches, never shows cowardice; it is never tempted to compromise; it never tires, never grows disheartened; it travels cheaply, and requires no hired hall; it works while we sleep; it never loses its temper; and it works long after we are dead. The printed page is a visitor which gets inside the home, and stays there; it always catches a man in the right mood, for it speaks to him only when he is reading it; it always sticks to what it has said, and never answers back; and it is bait left permanently in the pool.

Another powerful reason for using literature is that the printed page will reach those otherwise utterly unreachable, and may be the only chance they will ever have of eternal life. Someone once gave four copies of H. L. Hastings' lecture on the Inspiration of the Bible to four infidels at different times. All four were converted and became ministers of the Gospel in four different denominations. Many decades ago, a lady gave some leaflets to two actors. One of the actors, led by this tract to attend church and so becoming converted, was Dr. Geo. Lorimer, pastor of Tremont Temple, Boston. Through his influence, Russell H. Conwell was led into the ministry. Thus the Baptist Temple in Philadelphia, together with the work of the Tremont Temple, and the personal influence of these two notable pulpit speakers, is traceable to one little leaflet in the hands of a woman.

Nor can any limit be put to the extent of its possible influence. Luther wrote a pamphlet on Galatians which, falling into Bunyan's hands, converted him; and the 135th translation (an African) of *Pilgrim's Progress* has just been issued. More than 150,000,000 copies of Spurgeon's sermons have gone into circulation. Nor is even its political influence measurable. A young Frenchman who had been wounded at the siege of Saint Quentin was languishing on a pallet in the hospital when a tract that lay on the coverlet caught his eye. He read it and was converted by it. The monument of that man may be seen before the Church of the Consistory in Paris, standing with a Bible in his hand—Admiral Coligny, the leader of the Reformation in France. But the tract had not yet finished its work. It was read by Coligny's nurse, a Sister of Mercy, who penitently placed it in the hands of the Lady Abbess, and she, too, was converted by it. She fled from France to the Palatinate, where she met a young Hollander and became his wife. The influence which she had upon that man re-

acted upon the whole continent of Europe, for he was William of Orange, who became the champion of liberty and Protestantism in the Netherlands.

The printed page is deathless; you can destroy one, but the Press can reproduce millions: as often as it is martyred, it is raised: the ripple started by a given tract can widen down the centuries until it beats upon the Great White Throne. Its very mutilation can be its sowing. When Leigh Richmond was once travelling by coach, passengers got out to walk and he began to give a tract to every wayfarer he met. One of his fellow-travellers smiled derisively as he saw a tract treated contemptuously by the receiver, torn in two, and thrown down on the road. A puff of wind carried it over a hedge into a hayfield, where a number of haymakers were seated; and soon they were listening to the tract, read by one of their number who had found it. He was observed carefully joining together the two parts which had been torn asunder, but were held together by a thread. The reader was led to reflection and prayer, and subsequently became an earnest Christian and tract distributor himself; and of the rest, within twelve months, three became active Christian workers.

Nor let us forget the enormous electric voltage prayer can put behind the tract. God's thistledown enters doors locked to the evangelist; it can be enclosed in every letter; its economy places it within the reach of all; it preaches in the factory, the railway carriage, the kitchen; it visits the hospital ward and the workhouse, and whispers in the ear of the dying. For prayer—that is, God—is behind it. "On every tract or copy of the Holy Scriptures which we give," says George Muller, "(1) we should as much as possible ask God's blessing. (2) We should expect God's blessing upon our labours, and confidently expect it; yea, look out for His blessing. (3) We should labour on in this service, prayerfully and believingly labour on, even though for a long time we should see little or no fruit; yea, we should labour on as if everything depended on our labours, whilst, in reality, we ought not to put the least confidence in our exertions, but alone in God's ability and willingness to bless, by His Holy Spirit, our efforts for the sake of the Lord Jesus."

The final—and almost incredible—incentive is that the opportunity is rapidly passing. The printing and distribution of godly literature in Russia is now impossible; and in countries so near us as Italy and Germany, it is sharply limited. It may soon be over for us.

*The sunset burns across the sky;  
Upon the air its warning cry  
The curfew tolls, from tower to tower;*

*O children, 'tis the last, last hour!  
The work that centuries might have done  
Must crowd the hour of setting sun;  
And through all lands the saving Name  
Ye must in fervent haste proclaim.*

(This article may be secured as a tract from the AMERICAN TRACT SOCIETY, 21 West 46th Street, New York 19, N. Y.)

### DON'T LET YOUR SUBSCRIPTION EXPIRE!

To be safe, better check your label. If the figure by your name is 1-53, it's time to RENEW NOW!



# West Africa Report...

Evangelist Clay Cooper  
on World Missionary Tour, official Foreign  
Correspondent for THE SWORD OF THE  
LORD, reports...

Tjum, French Camerouns West Africa  
November 30

Dear Dr. Rice:

I want this first release to be in the form of a letter to you. First, let me thank you for the assignment to write for the paper from these far-away places. I consider it a great privilege. The prayers of the entire SWORD family for us as we continue in this missionary-evangelism trek are certainly appreciated. God is blessing our labors in a wonderful way.

Strange as it may sound, I have lived over a thousand-year span in the past forty-eight hours. Here's a story of contrasts!

It's a hot Sunday morning here, just ten degrees North of the Equator. I have just come from a native church service. Quite unlike the Sunday morning service in America, this one lasted three hours, but a more attentive and reverent public worship service I have never seen, despite its length.

The little Chapel is covered with a thatched roof which is supported by mud walls a foot to fourteen inches thick, anything but ornate, but GOD WAS THERE! In one of the wall openings which serve as windows, hangs a large brake drum salvaged from a truck probably of American manufacture. This is the church bell. Throughout the lengthy service lizards played hide and seek in and out the doorways and wall openings. But oblivious to all this and even our photographic and recording gadgetry, which all of them were seeing for the first time, was an audience intent upon the worship and the service of God.

I preached to them upon "Christ the Power Of God in Human Experience." Of course there was an interpreter. The most universally understood language is the Efulani. Here I was seeing a wonderful demonstration of what Christ can do through the operation of the Holy Spirit in the lives of raw heathen. These, only one generation removed from heathenism and savagery (they were called "first generation Christians") had come from the bush. Some had walked barefooted as far as a dozen miles. Yet they sat unwearied for those hours on the crudely-constructed, hard mud pews (without backs) to listen to the white man bring them the Gospel. On the dirt floor aisle sat people, sardine-like, their upturned, jet-black faces reflecting an inner earnestness and devotion wondrous to behold. With these I observed the Christian Sacrament of the Lord's Supper. A native pastor officiated. All this, mind you, in a church which is not yet eight years old and among a people who a decade ago were stark-naked heathen. Not a trace of their former state was visible except for the elaborate scars on their faces remaining from tribal lacerations. The babies now being born into their homes are spared from the torture thus inflicted. This is a church where no white missionary was resident until two years ago. The work had been started and perpetuated by a couple of laymen for the first half dozen years. Men who without formal training and with very meager knowledge of God's Word were being used of the Holy Spirit. All this was directly the result of one of the smallest, but one of the most evangelical missionary bodies with which it has been my privilege to work out here in Africa, the Lutheran Brethren of America. At home there are but forty ministers in about as many churches, and an equal number of missionaries in foreign lands, fifteen of them serving in Africa. Here is a picture of a comparative handful of fifteen American missionaries, sacrificing, hard-working, prayerful, soul-winning, their stations understaffed, living under conditions most difficult, working among a people steeped in idolatry, adultery, witchcraft and paganism and yet bringing emancipation to a people who have for centuries been bound by the chains of superstition and cruelty. The immediate parish, for which these fifteen (which include wives) are responsible... a million Africans!

Viewing all this, I could not help but contrast what my eyes were witnessing this torrid Sunday morning, in a jammed church... they all are... with that which I saw last Friday. The neighbors of these people, a hundred miles to the North, untouched by the missionary and among whom Christ is still not named, are still as primitive as their forebears of a millennium ago. We motored by truck through a country so rocky and rugged that by comparison our own Rocky Mountain range looks like a well-kept golf course. Here I saw masses of human beings... living among the rocks and caves of barren desolation even as those before them did centuries before Columbus discovered America. The level of their filthy and vile existence defies description. Uncounted numbers of these stark-naked people inhabit thousands of square miles of craggy haunts. Their one-room homes are hewn out of stone in the mountain sides or otherwise made of mud and straw. The furnishings consist only of a bed, also of stone. Many of these have so worn through the centuries that they now conform to the shape and contour of the human body. The barnyard animals in my country fare better than these. On one occasion they rushed our truck... thousands of them had gathered together and were engaged in some wild, weird, native orgy. I felt safer for the heavy steel netting which made up the side walls of the truck body. They were intrigued with us and utterly unashamed of their own nakedness. Here was the personification of degeneration... here was total depravity!

A mere one hundred miles separated a Christian community from the savages of the stone age. To what could I attribute the marvelous transformation that had come to these people, in this morning's service? I felt that my own conversion was here depicted. I wanted to sing with new fervor, new love to Christ, "What a WONDERFUL CHANGE in my life has been wrought, since Jesus came into my heart."

Certainly Christianity has its testimony from sociology. Wherever its message comes there is an accompanying force of heart renewal. A vast change in human behavior and morals always and inevitably results. I have seen it illustrated here today among a people who a dozen years ago were as primitive, as godless, as unregenerate, as naked, as their Northern neighbors. Today they were "sitting at the feet of Jesus, clothed and in their right minds" even as the demoniac of old. To God be glory!

The world can do with a more widespread dissemination of the transforming "truth that makes men free."... Dr. Rice, I'll try to write more often. Have an interesting story about finding two little boys on the edge of no-where... each with a copy of "The SWORD of the Lord." Took pictures.

Christian Love,  
Clay

## Suggestions About the Use of Tracts

By the Editor

I want humbly to make some suggestions about the use of tracts.

1. Get the best tracts. Do not use cheap tracts and do not use those that are too short. Get tracts or pamphlets large enough and attractive enough to get results for God. I suggest that you get a list of the Sword of the Lord series of fifteen-cent pamphlets. Many of them are specially effective in getting people converted. There are other good tracts and pamphlets. Use the best.

2. Do not fail to personally speak to people about Christ whenever possible. Sometimes one must leave a tract without conversation but the best results will come from personal conversation and earnest entreaty and the use of the Bible, along with tracts.

3. Make tract distribution a matter of real earnest prayer. Ask God for guidance as to what tract you should give out. Sometimes a worker will indiscriminately pass out a sermon on the plan of salvation to crowds including many Christians. Every now and then I get a letter in which is some tract addressed to the unsaved. Nobody in my office is unsaved and that is a tract wasted. Sometimes people send me tracts against smoking or drinking. I do not smoke or drink, and so those tracts are misplaced. But if somebody should write me a personal letter and enclose a devotional tract and say, "Brother Rice, this tract greatly comforted my heart and helped me and I wanted you to see it," then the tract might very well be a great blessing to my heart. Carefully-selected tracts, and used with much prayer, ought to be expected to bring real blessing and fruit for Christ.

4. In my judgment a tract that is of sermon length with a decision form, making clear exactly how one is to trust Christ and giving one an opportunity to say that he does trust Christ, is bet-

ter than one without such a coupon. And anything that gets the reader to write for more information or to write to express his decision is better. It allows for a follow-up, and it brings more concrete results. A sermon without a public invitation to accept Christ does not get as many people saved as a good sermon with the appropriate public invitation. So such an invitation ought to be used where possible, I think, in Gospel tracts.

In closing let me say that anybody can give out tracts. What a wonderful privilege that you can take any friend to hear D. L. Moody preach by giving him one of D. L. Moody's sermons in print. Or you can make plain to him the plan of salvation by some Gospel booklet, carefully written. You may not know how to tell it all yourself, but with loving care you can get a friend or a bare acquaintance to read a Gospel message in print.

Another great thing in favor of such gospel literature is that it is inexpensive. For \$2 you can get a hundred copies of the booklet, "What Must I Do to Be Saved?" and for similar prices you can get *Safety, Certainty and Enjoyment*, or *God's Way of Salvation*, and other such useful messages. Or you may spend fifty cents for a copy of *Bible Facts About Heaven*, and lend it from one reader to another. Most likely you can find some hungry heart who will be able to find Christ through the booklet if you carefully spread it about. Anybody can help win souls through tracts. Why not make it a part of your resolution for 1953 that you will prayerfully, earnestly, persistently use tracts in soul winning?

I suggest that you write today for a sample copy of "What Must I Do to Be Saved?" twenty-four pages, which you may have free by writing Sword of the Lord Publishers, Wheaton, Illinois.

## Abraham Left All

(Continued from page 2)

grave of his father in Haran; then having to break with Lot and letting wordly Lot go his way. And now at long last, his dearest one in this world had to be taken from him. God said to Abraham, "Leave Isaac! Forsake him! You cannot be My disciple if you do not give him up!" They prepared for the three-days' journey. I do not know what they told Sarah. I doubt that she knew what God had commanded. So the father and son and servant travelled alone.

I can imagine that the first night the tired lad ate heartily and, with the servant, was soon asleep after the frugal meal was eaten. I can imagine that Abraham lay awake for hours on his goat-skin pallet. He heard the cropping of grass by the hobbled donkey. He heard the crickets and now and then the howl of a jackal, perhaps. His heart bled in grief as dark as the black night of Egypt upon his soul. I think he looked up to God with quivering lips and broken heart, for God seemed to say, "Give him up! Give him up! Forsake him! Abraham, you cannot be My disciple unless you forsake all to follow me."

It may be that night that Abraham put a restless hand out from his pallet and felt the soft sand upon which they had laid their beds. Perhaps he lifted up handfuls and let its fine grains flow between his fingers. He remembered that God had promised that his seed should be as the sands of the seashore for multitude. "And now what will I do? How will God keep His promise if He compels me to slay Isaac?" his heart cried out.

But Abraham got up early, with drawn and hollow eyes, and aroused the servant. They broke their fast, perhaps with dried dates or figs, and went their way. Another day passed in the journey. That night (again I imagine) Abraham looked at the countless stars of the Syrian night and remembered the promise of God

that his seed should be as the stars of the Heaven for multitude. "How shall this be?" his heart cried. If he were to slay Isaac, what would there be left to live for? Nothing in his life, nothing

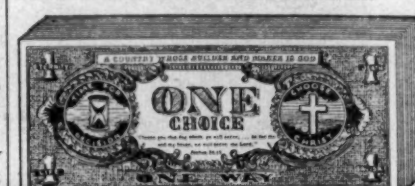
(Continued on page 6)

Those who solemnly promise to give the booklet only to those who promise to read it, may upon this solemn promise have copies for free distribution.

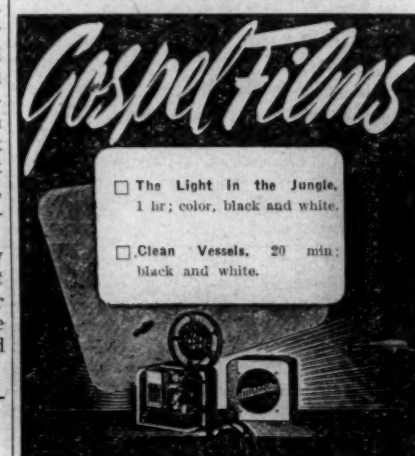
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Dr. Bob Jones on

# NEW TRANSLATION

There is a great deal of discussion about this new translation of the Bible. The writer does not claim to be a great scholar, but he does know some people who are scholars. He has also been preaching a great many years, and he has had a wide experience and has been trained in the evangelistic field in "sizing up" religious leadership. He has learned that there is one thing that sound, evangelical, orthodox Christians are eager to do, and that is to exalt Jesus Christ. He has also learned that no man who is genuinely born again and who has a spiritual approach will at any time anywhere "play down" Jesus Christ. The translators of this new version that is so highly publicized, instead of giving just a translation in the plain language of the plain people, have "played down" Jesus Christ. Here is the way they did it: In translating the Old Testament they used the word "young woman," instead of the word "virgin." Now, they know definitely and clearly that the New Testament teaches explicitly that Jesus Christ was born of a virgin. Yet they substituted the word "young woman" in the Old Testament where the word "virgin" could have been correctly used.

If the translators had been orthodox Christians, instead of religious liberals, they would have used the word "virgin," as it has been translated through the years. I have not yet found one real outstanding orthodox, evangelical scholar that agrees with the translation of this new version. Here is another thing that we would like for you to notice. When these translators speak of God, they use the words "Thee" and "Thou," and thus give God special recognition. When they speak of Jesus, they use "you" instead of "Thee" and "Thou." The man that makes Jesus Christ less than God is a blasphemer and a lost sinner. Jesus said, "He that hath seen me hath seen the Father." He said, "Before Abraham was, I am." That is the same as saying, "I am God." Jesus was God manifest in flesh or He, Himself, was the greatest impostor the world ever knew.

The Devil used these men, even though they might have been sincere men, to "play down" Jesus Christ. These translators will stand someday at the judgment bar of God and give an account for what they have done. The writer has been preaching the Gospel for fifty-four years; and never in his lifetime has he seen such a subtle, satanic effort made by the Devil as he has made in

bringing out this translation. Most of us would like to have a Bible translated in the plain, everyday language of the people; but we folks who believe that Jesus Christ was God manifest in the flesh will stick to the King James version; and if our children and grandchildren ask us what a word means, we will tell them to go look in the dictionary and find out what the word means. Thank God for the sincere, honest, Spirit-guided men that gave us the King James translation of the Bible.

A person does not have to be a great scholar to know a few little simple things that will keep him straight. I have been preaching fifty-four years, having started at the age of fifteen, and I have learned how to tell who is a religious liberal and who is a religious conservative. A religious liberal "plays" Jesus down whenever he has an opportunity. A Christian conservative "plays" Jesus up whenever he has an opportunity. If the word in the Old Testament could be translated either "young woman" or "virgin" (and the best conservative scholars I know tell me it should be translated "virgin") if the translators had been conservative Christians, they would have translated the word "virgin" and would have put "young woman" in the margin. Every Bible scholar knows that the Bible makes it plain that Jesus Christ was born of a virgin. I advise all of our Christian friends to watch the response of the preachers in your community to this new translation. The good, old-time conservative people will be against the translation, and the religious liberals will all be for it.



## The Editor's Notes

(Continued from page 2)

Bob Jones, Sr., about the new Bible. Don't miss either article.

### This Is Tract Issue of THE SWORD

This week we are glad to emphasize Christian tracts. God has used them to save many souls. But they should be prayerfully used, and only the best tracts. Thank God for the way God is using millions of copies of the booklet, "What Must I Do to Be Saved?" in some thirteen languages. We hope to have a strong article on this matter soon.

### Sword Building Fund—Have You Helped This Month?

The other day, to feed my own soul, I closed the doors of my office, hooked up a phonograph and listened to my good friend, George Beverly Shea (soloist for Billy Graham), sing on a record "There Is a Balm In Gilead."

One verse always blesses me. It says,

*Sometimes I feel discouraged  
And think my work is vain,  
But then the Holy Spirit  
Revives my soul again.*

How would I ever live under the tremendous burdens of this work if the blessed Holy Spirit did not revive my soul from time to time! Trying to raise \$250,000 for a building fund, paying for the new Singspiration building the \$5,000 a month, and preparing to build a great building in the near future; prayerfully seeking to make THE SWORD OF THE LORD a great blessing into the nearly 100,000 homes it reaches each week; trying to get Christians to renew their subscriptions and subscribe for others, trying to get churches to put THE SWORD OF THE LORD in their budget and send it to every family; trying to raise the money and spread the Gospel around the world through our Free Literature Fund; struggling to pay bills and expenses in this non-profit business! It would be enough to break my heart and lead me to despair, but for two things. For one, thank God, Jesus has proven Himself a friend who never forsakes. Thank God He has answered my prayers, lifted my burdens a thousand times! Another comforting thing is that the promises of God are that He will never leave me nor forsake me, and that all God's resources may be ours if we claim them by faith, in His will.

But you can help. Will you send a gift each month to the Sword Building Fund? This is written December 18. We have slightly less than half enough to pay the January 1 bill for \$5,000 as this is written. I believe the rest will come in time. But I suggest that all who want to help in January make your plans now, and help lift this heavy load for Jesus Christ. None of us can do as much as we would like. Some of us can do more than others. But everybody, surely, can send something every month. I am giving most of my time to the work of the Sword of the Lord, and that without a penny of pay. Mrs. Rice and I from revival and other offerings

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## Special Tract Issue

In this issue of THE SWORD we are emphasizing the value of tracts in soul-winning work. Below are the names and addresses of some tract publishers who will be glad to send samples and information about tracts they publish.

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Akron 9, Ohio

Family Altar League  
52 W. Washington  
Chicago, Illinois

Galilee Tract Society  
2954 N. Damen Avenue  
Chicago 18, Illinois

Mr. Carleton E. Null  
P. O. Box 501  
Oakland, California

Osterhus Publishing House  
4500 W. Broadway  
Minneapolis 22, Minnesota

The Prayer League, Inc.  
P. O. Box 31  
Bushwick Station  
Brooklyn 21, N. Y.

Scripture Tract Society  
Box 64  
Marcus Hook, Pa.

Tither  
3440 Wilshire Blvd.  
Los Angeles, California

Visual-Action International  
P. O. Box 6666  
Portland 66, Oregon

World-Wide Monthly Tract Club  
531-536 Peyton Bldg.  
Spokane, Washington

give as generously as we can. We know that friends of Jesus Christ, friends of revival, friends of the Sword, will help.

### Suggested New Year's Resolutions

Let me earnestly suggest some New Year's resolutions, some changes in your life that very possibly ought to be made now, early in the new year.

1. Do you read the Bible every day? How much of it do you read? Have you ever read it through? You may read the Bible through in less than a year by reading one chapter each day in the New Testament or the Psalms, and three chapters daily in the rest of the Old Testament. Better set a time early in the day when you can read your Bible alone. Do not rush. Read consecutively chapter after chapter through a book. Memorize favorite verses. Pray for God to use the Scriptures in your heart. Read not less than one chapter reverently every day, and you should average at least four chapters daily. Shame on a Christian who has never even read his Bible through!

2. You should have a special time of secret prayer everyday, preferably in the morning. It may be in connection with your Bible reading. Be sure to thank God for His mercies. Take every burden to God, every earnest desire of your heart and keep praying till you have peace. Confess your sins, mistakes and failures daily and have them out of the way, cleansed and forgiven. It is better if possible to have a regular time and a customary place for secret prayer. However, one should pray all through the day, should join in family prayers, etc.

3. Does your home have family worship? It should include reading aloud of the Bible by every member of the family old enough to read. It ought to include prayer by every member of the family who is saved. The family altar ought to be made so important that every member of the family is expected to be present, even more important than being to school on time, or at work on time. If people are late in school or work a time or two, they will learn to co-operate, get up earlier, and expect God's blessing. The family altar will not succeed unless it is counted important, and only on unusual occasions any member of the family excused.

In my judgment, the best time for most families is immediately after breakfast. Set breakfast early enough, get everybody ready, have Bibles at hand, push back the plates and read while all are at the table. In our home we read consecutively two verses each, around the table, through a chapter (or with short Psalms, through two chapters). Thus everyone must pay attention,

everyone takes part, and children learn to read the Bible and pronounce the words. Then we pray, each one in order, around the table. Of course, we have thanks before all the meals besides this. Why not establish family worship in your home, for the new year?

4. Do you tithe? That is, do you give one-tenth of your income to the Lord and His cause? God required tithes under the ceremonial law. Surely a Christian under grace should not do less. God blesses those who love Him enough to put Him first on the money question. I thank God for marvelous blessings given in connection with my tithing. Will you give God the first tenth of your income this year?

And we hope that you will decide also to help the Sword of the Lord with a gift for our Building Fund or other work, at least once each month this year.

## Book Reviews

(Continued from page 3)

**THE BIBLE AND ITS ETERNAL FACTS**, by T. J. McCrossan, 4138 Brooklyn Avenue, Seattle, Washington. 215 pages, \$2.

In these nineteen chapters one finds the cream of a three-year's course in Bible study. Sunday School teachers as well as pastors and other Christian workers should not fail to secure and study this remarkable book. What a fine course of study for Bible classes is to be found in it. Then pastors will no doubt realize much help in sermon preparation or for a series of mid-week messages.

DR. HENRY HEPBURN

**THE DAWN OF WORLD REDEMPTION**, by Erich Sauer. Eerdmans Publishers, 255 Jefferson Avenue, S.E., Grand Rapids 3, Michigan. 202 pages, \$3.

So far as I know this book is unique. It presents the logical, historical unfolding of the ways of God with man, a thorough introduction to the Old Testament history of salvation, and in no sense a defense of the faith. The author's conception is a good one, his treatment of his subject is both scholarly and scriptural, his appeal will strike sympathetic cords in the hearts of all readers.

DR. JOHN L. HILL

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Feb. 2-15—Dr. M. R. Deltaan—Dr. L. Roberson—Dr. John R. Rice—L. L. Eshleman.  
Feb. 16-Mar. 1—L. Wilson—V. Hollingworth, J. McGehee— and Y.F.C. Int. "Winter Winona"  
Mar. 2-Mar. 15—Moody & Wheaton weeks with their Presidents.  
Mar. 16-29—N.A.E. Convention & Chr. Bus. Men's retreat.



## The New Revised Standard Version

(Continued from page 1)

bers charged with the preparation of this version were virtually all liberal. Scholarly liberals, it was thought, might compile a translation with such care and accuracy that evangelicals could wholeheartedly endorse it. This in our prayerful judgment has not been done nor have the difficulties in the New Testament portion of the work been cared for.

★ BEFORE proceeding to an appraisal of the R.S.V. we should like to make it clear that we are not opposed to new versions. We are thankful for every faithful translation, for each has its value and its particular contribution. We recognize that the entire field of Biblical Introduction has made amazing advancement in the past century. It is a cause for thanksgiving, however, that most discoveries have served only to confirm the recognized text and that in no case have major doctrines been affected.

Moreover, we would concede that the R.S.V. does have points of excellency. In fact, therein lies a point of danger: its values may so seem to outweigh its defects that the unwary may be deceived. This version corrects (in the text) the gross and inexcusable failure of the American Standard Version's (1901) rendering of II Timothy 3:16. It also omits the sad and tragic footnote of the American Standard Version in John 9:38 (though it accomplishes the same end in more subtle fashion).

Finally, it is true that in places real service is rendered by the elimination of archaic expressions. In our judgment, however, the difficulties presented by archaisms have been grossly over-emphasized. One does not need a college course to understand Elizabethan English—and excellent reference Bibles are available.

Altogether we are thankful that much of the new version does clearly support many evangelical tenets—a corroboration of both the fact of providence and the strength of the orthodox position. But there are serious defects.

In brief, we cannot recommend this version for these reasons: (1) its adoption of paraphrases which in no way can be justified as accurate translations; (2) its failure to indicate words which the translators supplied but which are not in the original (heretofore indicated by italics); (3) its Unitarian tendencies as shown for example by its refusal in most cases to use the pronouns for the Lord Jesus Christ which it reserves for Deity; (4) the extensive use in the Old Testament of textual emendation by conjecture; indicated in the footnotes by the symbol Cn. Such a notation appears, e.g., sixty-seven times in the Minor Prophets. The comment on this notation is "Cn indicates a correction made where the text has suffered in transmission and the versions provide no satisfactory restoration but the committee agrees with the judgment of competent scholars as to the most probable reconstruction of the text." Conservative scholars generally agree that any correction based on other than manuscript evidence must necessarily be no more than a guess.

★ ONE widely used text cited as proof of the advantages of the new version is Psalm 119:147, rendered in the Authorized Version, "I prevented the dawning of the morning, and cried." This has been changed in the R.S.V. to read, "I rise before dawn and cry for help." Admittedly this is smooth reading, and it does eliminate one of the comparatively few obsolete words found in the A.V., but it violates the Hebrew text, well translated in the A.S.V., "I anticipated the dawning of the morning, and cried."

This is a characteristic example of the liberties which have been taken with the Holy Spirit's choice of language. There is no verb "to rise" in this text. The verb is "to anticipate." If we admit that the new phrase sounds well, let us also acknowledge that this is not what the psalmist wrote. And if liberty is taken with the original in this instance cited so favorably as a sample of the new Bible, how can the reader be sure that any

text is a faithful translation of the Hebrew or Greek?

The liberal bias of the new version is seen occasionally in the substitution of entirely new words for words found in the original, for no other apparent reason than the revisers' notion of what the inspired apostle or prophet should have said. Sometimes not even the Lord Jesus Christ is permitted to say what He actually did say in the original. In Matthew 7:13, our Lord said, "Broad is the way that leadeth to destruction" (A.V., A.S.V., Greek), but He has been corrected in the new version, and His words are changed to read, "The way is easy that leads to destruction."

In Matthew 16:18 "the gates of hell" (A.V.), rendered "the gates of Hades" in the A.S.V., has been changed to read, "the powers of death." Here the revisers did insert our Lord's actual words in the margin.

In I Corinthians 1:26, "not many wise men after the flesh" has been altered to read, "not many of you were wise according to worldly standards." This is interpretation of the text, but definitely not a translation of the language of the apostle. "Many sleep," in I Corinthians 11:30 becomes "some have died" in the R.S.V., interpretation rather translation.

We cite these examples of the manner in which the sacred text has been handled by the revisers, not because all of these particular passages are of outstanding importance in themselves, but because they raise a serious question as to how the people of God can have confidence in the new version. It may be true that the way to destruction is easy, but that is not what our Lord said about it; He said it is broad. Some may prefer "the powers of death" to "the gates of hell," but who could preach with freedom on a text created by men who did not choose to use the actual language of our Lord?

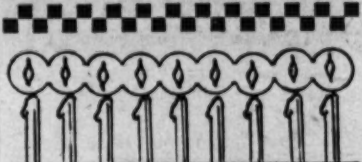
Other questions of very serious consequence must be raised. Why was the reading of the Sinaitic Syriac manuscript dignified with the footnote at Matthew 1:16: "Joseph, to whom was betrothed the virgin Mary, was the father of Jesus who is called Christ"? The translation of the King James Version represents the original text as attested by hundreds of Greek manuscripts, including Codex Vaticanus and Codex Sinaiticus.

Dr. J. Gresham Machen has marshaled the facts solidly behind his dictum: "The view, therefore, that the Sinaitic Syriac at Matthew 1:16 represents the original text of the Gospel can be maintained only by textual criticism of the most adventurous and unscientific mind. The reading of the Sinaitic Syriac cannot with certainty be traced back of A.D. 400, while the common reading is clearly attested at the beginning of the third century, and certainly was present considerably before that time" (*The Virgin Birth of Christ*, p. 182). Here presumably the unbelief of James Moffatt and his school appears.

What was the purpose, moreover, of eliminating the deity of Christ from Romans 9:5 by punctuation? Or why were the words "thee" and "thou" preserved when God the Father is addressed, but replaced by "you" in nearly every case where God the Son is addressed? This would be understandable if the R.S.V. were plainly labeled as a Unitarian version.

Hebrews 1:3 is rendered, "He reflects the glory of God," which weakens the sense of the reference. Exception certainly can be taken to the unnecessary use of the indefinite article in Mark 15:39 and Hebrews 1:2.

★ What about the Old Testament? Did those members of the committee entrusted with its revision exhibit the same liberal bias found in the New Testament? Probably most Bible students would turn immediately to Isaiah 7:14 as the most important key text in the Old Testament likely to show unbelief in the historic doctrines of the Christian faith. Here reference to the virgin birth has been relegated to the margin.



### BIRTHDAY TIME!

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Whatever argument may be made for dropping "virgin" to marginal status, it should be remembered that scholarly Robert Dick Wilson wrote:

"Two conclusions from the evidence seem clear; first, that *alma*, so far as is known, never meant 'young married woman'; and secondly... the presumption in common law and usage was and is, that every *alma* is virgin and virtuous..."

"The language itself is not the difficulty. The great and only difficulty lies in disbelief in predictive prophecy and in the almighty power of God; or in the desire to throw discredit upon the divine Sonship of Jesus" (*The Princeton Theological Review*, April, 1926).

This change, in view of slights to our Lord elsewhere, leaves no other conclusion than that there is doctrinal bias.

Another passage referring to Christ which has been altered is Isaiah 32:2, which in the older versions begins, "And a man shall be as a hiding place." The revisers have changed "a man" (that is, Christ), to "each," making verse 2 refer to the princes mentioned in the preceding verse. But what is said of this man is always and only said of the Lord (25:4), and certainly does not fit the "princes."

Psalm 45:6 is one of the great Old Testament texts which unquestionably states the deity of Christ. Anyone turning to this passage in the R.S.V. will be startled to discover that the famous words, "Thy throne, O God, is forever and ever," have been watered down to read, "Thy divine throne." This is definitely doing violence to the text. Strangely enough, the New Testament citation in Hebrews 1:8 preserves the accurate translation of the original.

There is a strong leaning to the present tense in the Psalms, where former translations use the past or the future. In Psalm 72 the prophetic element has been strained out by the substitution of the optative mode for the future indicative throughout. Thus it becomes simply a prayer for Solomon's success (or that of his son), instead of being ultimately a prophetic picture of the glorious reign of Christ. In a number of instances, where the A.S.V. gave a marginal reading, the R.S.V. incorporates that reading in the text without indicating an alternative reading (e.g., Ps. 133:2).

A notable change appears in Genesis 12:3, "by you all the families of the earth will bless themselves," instead of "in thee shall all the families of the earth be blessed" (that is, through Abraham's seed, Christ). As Lange says, "The rendering of it as reflexive is arbitrary since we have the special form of the *hitpaal* to express this."

The authoritative series of scholarly studies prepared by bishops and other clergy of the Anglican Church, sometimes called *The Bible Commentary*, declares that this passage "can with no show of reason be rendered otherwise than as in the Authorized Version."

It should not be necessary to cite other alterations in the sacred text of Scripture which show all too plainly that the Bible-believing Christian cannot place confidence in this new version. Without doubt, some passages in the R.S.V. will interest Bible students. Perhaps some good may also come as laymen read this version who would not otherwise open the Scriptures. Nevertheless, we think God's people should be warned of the pitfalls which have been inserted in this work and that they should be encouraged to take up the older versions to read and study as never before.

—From MOODY MONTHLY; used by permission.

## Abraham Left All

(Continued from page 4)

in his posterity, and very little, he thought, in Heaven. But Abraham went on.

The third day they came to Mount Moriah. God directed them to the very site where would be later the threshingfloor of Araunah the Jebusite, to be purchased by King David, and where Solomon's temple was later to be built. They left the servant and the donkey and Abraham and Isaac went upon the mount for the sacrifice. The lad was accustomed to sacrifices. He knew what it would take. So he said, "My father, behold the fire and the wood: but where is the lamb for a burnt-offering?"

The answer of Abraham was, "My son, God will provide himself a lamb for a burnt-offering."

They came to the designated place. Abraham built an altar. The startled lad found himself soon bound hand and foot. Perhaps he did not struggle. Perhaps he himself was willing to trust his father and trust the command of God. At any rate, Abraham laid hold of the knife that was to plunge into the heart of his son. Abraham gave up Isaac! Abraham forsook him! He was a true disciple.

But God held the hand of Abraham. God let the son live. They found a ram caught in a thicket by his horns, and they offered this lamb as a sacrifice to God.

But as they walked down the mount and perhaps for the three-days' journey, Abraham said, "I have laid him on the altar. I have given him up to God. He is not mine any more." Abraham had given the dearest thing in this world to God and he never took it back. God had accepted what Abraham gave. With Abraham from that time forth Isaac could live or die. He was already given up for God. Isaac was still loved. He was the pride and joy of his aged father. He was the miracle son, given in answer to long prayer. But God came before Isaac and Abraham had, in the language

of Jesus, "hated" his son to follow Christ.

### A Book Full of That!

The quotation above was taken from the book, *What It Costs to Be a Good Christian*, by Editor John R. Rice. We wanted you to taste of this book on all-out discipleship and see what it's like. Don't you want to have the whole book, 223 pages of it, selling for \$2.25 (retail price \$2.25), absolutely free? Well you may have the whole lovely book free with three 1-year subscriptions to THE SWORD OF THE LORD for \$5! The subscriptions may be new. Or they may be renewal. You may send three 1-year subscriptions, or if you like one 3-year subscription. It is just the same. You get THE SWORD OF THE LORD at a reduced price (three 1-year subscriptions for \$5 instead of \$6) and then besides you get free this premium book. Better send your subscriptions at once. Do it today!

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## Last Appeal!

(Continued from page 1)

reference Bible. Or you may get other great books; for example, a preachers' theological library, or a children's Christian library, or other good books sold by the Sword of the Lord. You may have Bible maps for Sunday School teaching, songbooks for your church, a motion picture projector to show Gospel films, camera,

an electric shaver, duplicating machine, or bicycle. See the list elsewhere in this paper.

Or, you may have an extra subscription for every \$5, with no premium. That means instead of three yearly subscriptions for \$5, you may send four yearly subscriptions for \$5 (in the United States or to our armed services), but with no premium. That means that you can send as many subscriptions as you wish at the remarkable rate of four years for \$5 or four 1-year subscriptions for \$5, either new or renewal. The minimum is four subscriptions at this rate.

Hundreds of people will want to take advantage of this offer of sending subscriptions at the lowest possible rate, without a premium. You may feel free to use any part of the Lord's money that He impresses you to use for subscriptions to others on this remarkable plan since you do not get any personal profit from it. We believe that hundreds of people ought to send THE SWORD OF THE LORD to all the families in their local church, or to all the new converts who have found Christ in their church within the last year, or to all the Sunday School teachers. Others should send THE SWORD OF THE LORD to their brothers, sisters and other loved ones. What a wonderful investment it is when you can send THE SWORD OF THE LORD fifty-two weeks, with nearly two hundred full-length sermons, with accounts of great revivals, with help on soul winning, on the power of the Holy Spirit, on the Second Coming and other great doctrines, with answers to Bible questions, with stories for children and help for young people—all this for the remarkably low price of \$1.25 a year, when you send four subscriptions for \$5! Where could you get out as much Gospel at so little trouble and with such light expense?

If you do not know names and addresses of those to whom THE SWORD ought to go, send a gift to the Sword's Missionary and Minister's Subscription Fund. We have hundreds of calls for THE SWORD OF THE LORD from people who cannot subscribe for themselves. And there are thousands of preachers and Christian workers who ought to have a trial, a get-acquainted subscription to THE SWORD, paid for in Jesus' name by some godly Christian. We can find the names if you will send the money. Will you send THE SWORD OF THE LORD as a gift in Jesus' name to those who need it? Send the subscriptions, or send us the money, and we will see that the subscriptions go to those who need them.

But you must hurry. This is the last issue of THE SWORD OF THE LORD you will receive, in most cases, before January 15. So mail your subscriptions at once.

## Must We Raise THE SWORD'S Subscription Price?

We have recently seen announcement by a great Christian magazine that they must raise their subscription price from \$3 a year to \$4 a year for a monthly Christian magazine. It is a good Christian magazine, too, though it does not have nearly as much material in a month as THE SWORD OF THE LORD has.

We have increased THE SWORD OF THE LORD to twelve pages instead of the eight pages you once received. And that increase costs you no more money. Wages, printing costs, paper, all have increased within the last year. And a preliminary check on our figures for the year seems to indicate that THE SWORD OF THE LORD has lost money within the last year. We did not get enough money from our subscriptions and from advertising in THE SWORD OF THE LORD to pay printing costs and to pay salaries of the workers who get out THE SWORD OF THE LORD, according to preliminary figures. Must we raise the subscription price of THE SWORD OF THE LORD? I earnestly hope and pray that we will not need to raise the price. Frankly we cannot go further in debt. We will cut every corner, try every way we can to

## To Encourage You

(Continued from page 3)

### Young Man of Spanish Background Saved

In the files of the Prayer League, Inc., Brooklyn, N. Y., is some interesting correspondence from a young man by the name of James Del Rio, a New York City resident of Spanish background. Del Rio first wrote the league:

"I am a young fellow and I am sick and disgusted of sin, this world and my own religion which has done nothing in regards to saving my soul. . ."

The Prayer League wrote him and sent some literature. After accepting Christ as Saviour, Jim wrote back, "I'm still with the Lord. Although the temptation is great, I'm pulling through O.K. Thank you for leading me to the Lord."

### A Murder Prevented

Mr. Henry G. Perry, Executive Secretary of the American Tract Society, 21 West Forty-sixth Street, New York, N. Y., tells of a Youth for Christ Director in the South who this summer handed a copy of the tract, *Four Things God Wants You to Know*, to a young lady. About fifteen minutes later the young lady returned to the director and said that she wanted to thank him for the tract, that she had been on her way to kill her husband when it was handed to her.

### Young Man in Jail Saved

Let me give you one last testimony.

A young man eighteen years old was recently saved in a jail in Ohio. The tract, *Check Up On Yourself*, put out by the Big Brother Tract Band, Box 888, Akron, Ohio, was given to him during a jail service by a group of Christians who had bought the tract for that purpose. The following letter came from that young man to the Big Brother Tract Club:

"I signed my name on the tract for Christ as my personal Saviour and mean it. I had never read the Bible until another prisoner showed it to me in here.

"This is the third and, I hope, the last time I ever get in jail. About a year ago my Dad died of cancer of the lungs and I was like a dog turned off a leash. I have run wild ever since. Dad used to keep me tied down quite a bit, but after he died it seemed as though I wanted to go somewhere.

"I got out of that and, about a

save money. We will try to have more high-class advertising. If we cannot get more subscriptions and more advertising, then we will be compelled to raise the subscription price. I know our friends will join us in earnest prayer that God will help us to pay our bills, and keep spreading THE SWORD OF THE LORD.

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Please pray before you lay down this paper. Ask God what you ought to do. Ask Him for the means to do it and the heart to do it. Then send THE SWORD OF THE LORD to as many others as you can. And pray for us here at Wheaton as we earnestly try to reach as many as possible with the Gospel messages in THE SWORD.

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month later, got in jail again. I managed to stay out of jail two days short of six months. Now I am locked in my cell and have a chance to think things over a little bit. I would really like to be a Christian now and forever.

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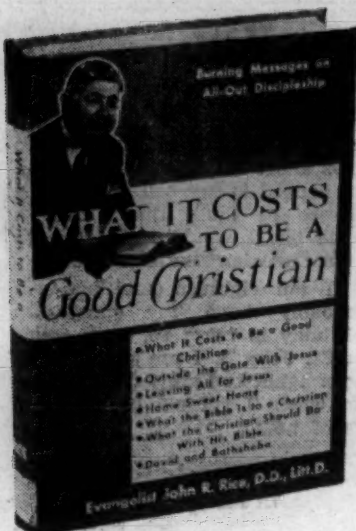
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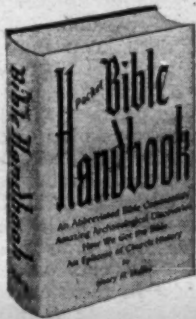
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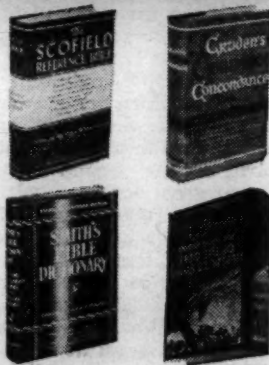
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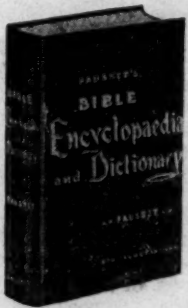
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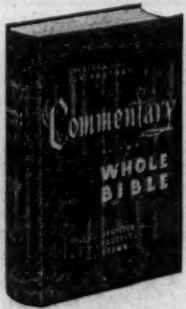
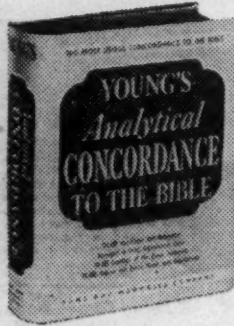


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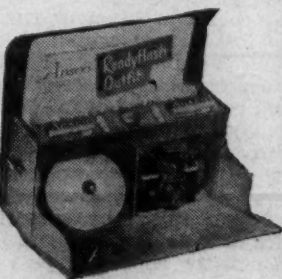
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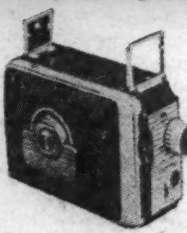
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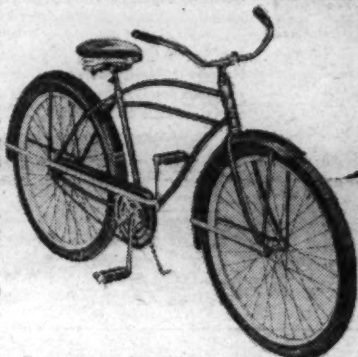
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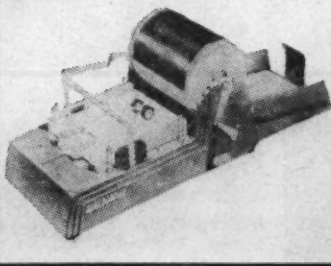
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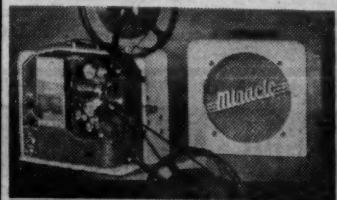
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(Continued from page 2)

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Then, you could give 5c - 25c - 50c - \$1.00 a day as you are able—that is what God asks: "Now concerning the collection for the saints, as I have given or-

der to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (I Cor. 16:1, 2). Read II Corinthians chapters 8 and 9—how rich!

"For God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

Your offerings will be receipted by The Sword of the Lord, honestly administered, and reports of spiritual fruits will be given along the way. Try it!

### V.

#### All the States Subscribe

A study by states of the subscribers to THE SWORD OF THE LORD is to me most interesting. It is instructive as well.

Mississippi in the deep South lacking only a very few hundred has twice as many subscribers as does any other state. Second is the great eastern state of Pennsylvania. Third, comes the northern state of Illinois. Fourth, is a populous southeastern state, North Carolina by name. Fifth, we jump to the far west—that's right, California. Then in order follow: Texas, Michigan, Indiana, Ohio, Tennessee, Georgia, New York, Missouri, etc. Far away Maine, Florida, and Washington have good subscription lists. Washington, D. C., is not without the good revival reading afforded by THE SWORD. Sparsely populated Neva-

da, little Rhode Island, and every other state shows interest in real revival by getting THE SWORD—in numbers.

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### VI.

#### A Glad Surprise

I am convinced we need more good warm scriptural preaching on the resurrection of Jesus. The apostles wrote about it, preached about it in the Acts and in the Epistles. I have found people hungry for it today. In a large Missouri congregation, only three or five persons said they had heard a sermon on the subject. No sermon preached in the revival series evoked more interest than the sermon, "Jesus is alive."

In seminary days I heard a preacher speak on "Christ in the Midst of His Churches," (Rev. 1-3) and I realized more than ever before "Jesus is alive."

Now, we will soon have an announcement telling how you may get free a dynamic sermon in print—that is our "Glad Surprise." Just watch this paper for that word!

### VII.

#### An Interview

Let us conduct an interview with some of the inmates of Hell. "Judas, why are you here?" Answer: "I loved money more than I loved Christ."

"Pilate, why are you here?" Answer: "I was ambitious to hold my job. Christ said He was God. Caesar, my superior, said he himself was God. If I had let Jesus go, Caesar would have banished me into slavery."

"Rich young ruler, why are you here?" Answer: "I had only one sin, that was my love of my money. I kept it and let Jesus go."

"Adolph Hitler, why are you here?" Answer: "I was mad with ambition. I wanted to rule the world. I committed wholesale murder. I bathed the world in blood and hate."

"Drunkard, why are you here?" Answer: "My God was in a bottle."

"Gambler, why are you here?" Answer: "I loved easy money."

"Libertine, why are you here?" Answer: "Lust was my God."

(Excerpt from *And Be Ye Saved*—Book of Revival Sermons by C. Gordon Bayless.)

## Testing A Promise

(Continued from page 1)

the road and ask a neighbor to lend you a loaf if you thought it would not discommode that neighbor, and if you thought it would discommode him you would say, "Please lend me half a loaf and I will get the rest somewhere else." If God is not able to pour us out a blessing in such dimensions as that, let us ask Him to pour us out a small one; but if He is abundantly able, let us ask Him to pour us out a blessing that there shall not be room enough to receive it. Sister, the next time you ask God to convert your husband, remember He is able to do it. And the next time you ask God to convert your Sunday school class, remember He is able to do it. And the next prayer we offer in this meeting, that God would open the windows of Heaven, remember He is able to do it.

### Is God Willing to Send Revival?

There is another question, but I don't want you to speak or raise your hand: Is He willing to do it? Or have we to take measures to get Him willing? If you have to take measures to get God willing, I want you to let me go to Bridgton where they are begging me to come; and as soon as you get God willing, I will come back and hold this meeting. How does that sound? Most persons pray as though they were trying to get God willing to bless them. They pray as though if God were only willing, how He could bless their family and this town. What argument would you use to get God willing to pour His Spirit out on this place? Would you tell Him that a blessing here would be a blessing all over this part of Maine?

But let me come to the question: Have you any more doubt of His willingness than you have of His ability? Would you not be as ready to raise your hand on that question, if I had asked it, as you were on the first questions? Are you not as clear in your own mind that He is willing to pour out just such a blessing as you are of His ability to do it? If you had one lingering doubt in your mind, I would hold up Jesus before you with the nails in His hands and feet, and ask you to look at His streaming blood, with the question before you—does that look as if He were willing? What an argument Paul draws from that view of the cross: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8:32). If God is able to do it, that is the pledge of His willingness. Have you any doubt, friends, of His willingness? Can you doubt it? If God is able and God is willing, there is only one question more that I am going to ask you to settle this afternoon, and that is, are the conditions within the reach of these churches?

### Are We Willing to Pay Any Price for Revival?

If the conditions are within our reach, don't you say, "Let us have it"? Is there a man or woman in this house who can think of one thing that you would rather have than a glorious reformation? What is that other thing that you prefer to such a revival of God's work, that would bring hundreds and perhaps thousands into the kingdom? What would you rather have? I don't allow myself to preach a sermon, however familiar that sermon may be, without going to Christ again and again. "Jesus, is this the sermon? Is this the one Thou hast for me? Is this the message?" And I thought in my room at home, if Christ had said to me, "I have ordered Cornelius Vanderbilt to send up a carload of bags of gold, and in each bag will be \$10,000 in gold, and you place as many bags of gold in this house as there will be persons in it this afternoon, and say to them, 'One of two things you can have: you can each of you have \$10,000 in gold, or the greatest revival you ever had in its place, but you must be a unit.'" How many bags of gold would be taken out of this house? Would

(Continued on page 10)

## The Virgin Birth

In the New Testament the great mystery on which the Christian revelation depends is declared in the fewest and simplest words. That He who is to show God to men and to save them from their sins must be born of a woman, is plainly necessary. That He must be free from the taint in nature which without exception has passed down to all who are "born of the will of the flesh" is no less plainly requisite. Both requirements are met in the supernatural birth of Jesus: and unless both have been met He cannot be the Saviour of the world. Nor is that supernatural birth less needful to explain His sinlessness than it is to qualify Him for His unique office. How came He to be free from the flaws which are found in all others? Surely if, after millions of links in the chain, which have all been of mingled metal, there comes one of pure gold, it cannot have had the same origin as the others. It is part of the chain—the Word became flesh—but it has been cast and molded in another forge—"that which is conceived in her is of the Holy Ghost."

—Dr. Alexander MacLaren

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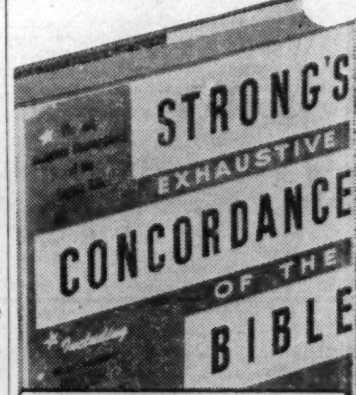
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## Testing A Promise

(Continued from page 9)

you take yours? Or you yours? You would say, "I'd like to have it." We will admit that. But if you could have the greatest revival ever known here, bringing these souls into the kingdom, or \$10,000 in gold, which would you have if you could have but one? There would not one bag go out of this house. No one would take it. So the gold would go back.

Then I thought of another thing. Suppose the conditions were different from that; suppose God had said to me, "There will be a table that you can put on that platform, and you tell the ministers and all persons who will be there, that the conditions on which they can have the greatest revival ever known here is, that they raise \$50,000 this afternoon and lay it on the table, or the pledge that it will be forthcoming." I made up my mind that we would have \$50,000 in less than thirty minutes. You ask, "Where would you get it?" We would get every dollar every one of you are worth. If worst came to worst, if it took the bottom dollar from us all, we would have it, and we would raise it in thirty minutes. And then we would sing, "From whence doth this union arise?" and the happiest company that ever went out of your house of worship, would go out today. There might be tears on our shining faces, but we would be happy.

I ask you to just look at this: Have you anything in the bank that you would not give? Have you any bonds or mortgages? Have you any stock? Pastors, have you anything that you would not give? If you knew these were Christ's

conditions—if you had word you could not doubt, that these were the conditions, that \$50,000 must be raised here this afternoon, or the pledge that it would be forthcoming—who has anything that they wouldn't give? Sister, have you got any old relic in your parlor, handed down from generations, but what you would give the value of it? Then I asked myself the question, "Would you give what you are worth?"

I don't know as you know it, but years ago the friends of evangelists, without any reference to denomination, made me a present of a beautiful home—my family are in it now—and this question came to me: Would you give your home for a revival at Saccarappa? I did not hesitate one minute—if Jesus sent me word He wanted it, He should have it. And I would telegraph home,

"My dear wife: We are almost eighty now, and we thought we should die there in our pleasant room; but we have no home now; I have given it for a revival at Saccarappa."

She would wipe off the tears and say, "I am glad he has done it; we can die in the attic of the poorhouse." And I would rather die in the attic of the poorhouse and have a revival of religion here and these souls saved, than to die in the White House without it. Would you, friends? What do you say to this, pastors? Could we raise it? It would take but a few minutes. And then we would go home and sit down at our supper tables with light hearts; some of us have worked hard to get something against a rainy day; but friends, it may not rain for the rest of our lives; and it may be after all, that you have found that the God of Heaven has enough to take care of His children.

Well, those are not the conditions, and if you and I had raised \$50,000, it would be no great gift to God. He has an old mortgage

that covers every dollar you and I have in our hands now. Who has anything that doesn't belong to God?

I want you to look a little further at this. I am going to do just as I would if the Redeemer were in one of these chairs; and I never went to meeting when I felt that He was nearer than He is today. I can hardly talk now. I seemed to walk with Jesus all the way here; I know He is here. I said, "Would I preach the same if Christ were sitting in one of these chairs?" I can't think that I would preach any different. And these words came from the throne of God as fresh as if they had been dated the twenty-sixth day of January: "Prove me now; put me to the test."

### God's Conditions for Revival: All on the Altar!

The conditions are within our reach. Now, what are the conditions? We have seen what they are not; now, what are they? They are these: That we lay upon God's altar what we want Him to control this afternoon; and I am going to ask every one of you to do it—build a new altar. You have four churches united; it is different from being alone. And now if you have united for this purpose, I am going to ask you to build an altar and lay everything that you want Jesus Christ to control on the altar this afternoon. I want you to look over and see what you have that you do not want Christ to have anything to do with.

In the first place, does your soul belong to Him? Has He redeemed it? Is it His by redemption and His by a declaration from your own lips? And if it never belonged to Jesus Christ before, do you want it to belong to Him this afternoon? Very well; lay that on the altar—your soul. Now, does your body belong to Him, to weep with your eyes, to think with your mind, to feel with your heart, and to walk with your feet? Will you acknowledge the truth of that declaration of the apostle, "Therefore glorify God in your body,

and in your spirit, which are God's? Will every person hearing me acknowledge that soul and body belong to God? Very well, lay your soul and body on the altar, either for the first time, or renewedly do it. All I can do is to renewedly do it—do what you business men do when you sell a piece of land: you go before a certain officer and acknowledge that as your free will and act. Now that is all that I can do, for I am deeded to Jesus; but I will, any number of times in the day, acknowledge the deed.

Now, friends, if I give myself to Christ, what do I want to keep back? Not my voice; not my heart; not my intellect; not my feet—nothing about me. I have given myself to Him and He can use me—given myself exactly as my wife gave herself to me and I gave myself to her, to mutually share each other's joys and sorrows. It is not optional with me to preach if I please. And, friends, if you have given yourselves to the Lord, it is not optional for you to pray if you please or go as a missionary if you please. We have given ourselves to the Saviour to have Him lay out our business and duty, and we will do it just as well as we can. Are you willing to lay yourselves upon God's altar with that understanding of the consequences?

### Put Your Loved Ones on God's Altar!

Now, will you lay your dear ones on the altar and acknowledge God's right to take them away when He pleases, and trust God for support in the trying hour? You say, "You touch a very tender spot now. Suppose I lay my children on the altar and God takes them away. Suppose I lay my husband or wife upon the altar and God should take them from me?" Well, friends, suppose you should refuse to do it, then God should take them away; would you feel happier?

You would like to whisper the question in my ears now, "Sir, how would you feel if a telegram should come down this aisle an-

nouncing that your wife dropped dead at one o'clock today? How would I feel? I presume I would sit down in this chair and sob aloud. I would say, "Jesus, come quick! The dearest one of earth is gone; come and take up these bleeding veins." I believe He would take them up. But whether I would or not, I acknowledge in your presence His right to take her while I am talking. Oh, I pray Him to spare her. Jesus! spare her just as long as possible; she is such a comfort. But His right, I will not dispute.

And He has the right to take her husband before he is through with his sermon, if His glory requires it; and I will trust Him for support when that trial comes. If you ask me if I have the support now—I do not want the support now. I do not need the support of a martyr. I don't know that I shall ever suffer martyrdom; but I can trust Jesus, if I am ever brought to the stake, that He will take care of me when I am there.

Will you lay your husbands on the altar today, and your wives, and your parents? Those olive plants that sit around your table so pleasantly—will you lay them on the altar and acknowledge God's right to take them from you or from them when He pleases, and trust Him for the support you need when the trial comes? Will you do it, friends?

### Will You Bring All You Own to God Today?

God says, "Prove me; put me to the test; bring me all the tithes—all of you bring your tithes, everything that you want me to control—bring what belongs to me and lay it upon my altar." There is another thing that I am going to ask you to lay upon the altar: it is your property. You business men and women—will you lay your earthly all upon the altar today as consecrated to God? Perhaps you would like to ask me, "Sir, what should I do with my store, shop, farm or business?" Take the place of a good, faithful steward behind the counter and do business for Jesus. Write, "Holiness to the Lord" on the front of your house, on the gate, on your forehead, on your deeds, on all your property—"Holiness to the Lord." Will you do that, friends? Can you do it?

I would like to ask if any person hearing my voice has a book lying on your parlor table this afternoon that you cannot go home and write on it, "Holiness to the Lord"? If you have a book that you could not, with a clear conscience, write, "Holiness to the Lord" upon, do not keep the book, and do not sell the book, and do not give away the book. "What shall I do with it?" Use the ashes it will make for your garden in the spring.

I ask all young men and older men and women. Will you lay your business on the altar today, with yourselves and your dear ones, and try to do business just as well as you can for Jesus? What a margin He has left for us to fill out! He has not told you what you should give for foreign missions or home missions, or this mission or that mission; He has left that large margin. Then He would like to have you come and say, "Jesus, how much shall I give?"

There is dear, good Brother Ford, owner of the *Youth's Companion*: he has a man to give away his income. He says, "When anyone calls for some help, then you give according to your views, unless it is a matter that demands my attention; and if it does, come and tell me, come and counsel me." That is the owner of the *Youth's Companion*: I believe the paper is made here somewhere. God bless the paper upon which he writes, and which he gives away so very largely. He is doing business for Jesus, and Jesus knows He can trust him. Does Jesus know that He can trust you and me? Will we turn now and do business for Christ, and lay our business on the altar, and acknowledge Him in all things from this afternoon?

### Will You, Unsaved or Backslider, Give Yourself to God Today?

I may be addressing some unconverted one. If I am addressing one unconverted person in this (Continued on page 11)

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## Testing A Promise

(Continued from page 10)

room, will you kneel down in a few minutes with us and lay yourself upon God's altar for the first time, or renewedly, and give yourself to Him? Let me explain what I mean. Suppose I should kneel down and say, "Here, Lord, I do give myself to Thee, 'tis all that I can do"; and I find out tomorrow that I had not put in everything; very well, I will put that in when I see it. I mean by "very well," that it was a moral conveyance, because you meant to give Him all; but if there is one thing left out, and you see it, put that in when you see it.

The Devil hindered me so long. He said, "If you had given yourself to Jesus right, you would be a happy man." I said, "I suppose that is so"; and I took it all back. I went through a hundred consecrations, and the first one was just as acceptable as the last one. Then he had advantage in another thing. He said, "You have not done that from a right motive." I said, "If I should give a hungry man a loaf of bread, and the Devil should tell me, 'You did not give that loaf of bread from a pure motive,' I would not run after the man and say, 'Friend, you will have to give me back that loaf, for I don't think I gave it to you from a right motive.'" I said, "The hungry man shall have the bread whatever my motive; and Jesus shall have me whatever my motive." Then he said, "You are a hypocrite; you have no feeling."

"Very well, I will go without any feeling; Jesus shall have me." And then the roots of my faith began to get hold of something.

Now, friends, will you lay yourselves upon God's altar as a sacrifice today? We have been preparing an altar for God. I could not ask God to come to this house and fill it with His glory tonight, until we had built an altar and put the bullock upon it. How would it have appeared if Elijah had said to the butcher, "Don't kill the bullock until we get the fire; and after the fire comes we will kill the bullock"? Was that the way Elijah did? He killed the bullock, cut him in pieces, laid him upon the altar, had water poured on it, and then said, in sight of all the prophets of Baal, "Now, Lord God, let the fire come." And it will be time enough for us to pray that God would open the windows of Heaven to this place when we have built an altar and put the bullock on it.

I could not pray right until you and I had put God to the test. And He says today, "Prove me now." The conditions are within our reach; they are where we can meet them. I propose that we meet them and give ourselves either for the first time or renewedly to God, and lay ourselves upon the altar, with the understanding that He may lay out our duty and we will do it as well as we can.

There is no emotion in my sermon this afternoon; it is that we may build an altar for God. Now, friends, with this explanation, that we do it as far as we know, we give ourselves as far as we understand ourselves, as far as we have any light with the understanding that, if we find we have left out something, we will put that in when we see it; and so, friends, I am going to ask you to kneel down—and I want you to give yourselves silently, and I will offer a little vocal prayer. Now, look it all over. Do I mean God shall have me? Do I mean to give my family? Do I mean to do business for Him? Do I mean all this, so far as I understand myself? I will be one of you. Friends, if you have not room for both knees, put one of them down, and let us build an altar; and let us begin now. If anyone in the house is a cripple and can't kneel, then kneel in your heart; let God see the heart.

### Prayer Asking God to Receive All That Is Offered

O Jesus, thou hast used wonderful words with us today; and they are wonderful words of life. Thou dost say to us, "Prove me—prove me now, Monday afternoon, if I will not open you the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it"; and that is the blessing that these four churches and people desire. This is what Saccarappa has waited for for years. Thou hast blessed them in many respects, but the great overwhelming blessing has not come; and now, Lord, we are on our knees for that. We are on our knees to build this altar for Thee; and here, just so far as we understand ourselves, we do give ourselves to Thee, either for the first time or renewedly. We give our souls to Thee to be washed and sanctified and saved and taken to Heaven at last; our bodies, to be used for the glory of Thy name; our hearts, to be burdened for others; our mouths, to speak for Jesus; our eyes, to weep over lost men; our intellects, to be employed at all times for Thy cause and glory; our feet, to carry us out on any little errand we are capable of performing.

Now, Jesus, look into our hearts, and do not we mean just what we say? Gracious God, are we acting haughty and proud? Lord, we appeal to Thee. The conditions are within our reach; Thou hast brought them down to us, so that we cannot make a mistake. And here on our knees, Lord, we do give ourselves to Thee; and in giving ourselves, we give our dear ones, our husbands, our wives, our parents, our brothers and sisters, and the dear children that we love. Yet we acknowledge God's right to take them away from us

## Why Men Reject Christ

(Continued from page 1)

a coincidence, but in the divine plan, that the representative of the world powers in that day should be His judge and, after examining Him, should answer that challenge and speak for all humanity. His friends and His foes alike, declaring, "I find no fault in Him." In every age honest men have been obliged to acknowledge the spotlessness of His character.

In the second place, there is nothing forbidding or unapproachable in His nature. I talked with a lady one day about a mutual acquaintance, a preacher of the Gospel, and she said, "Oh, I do not like that man. He is so harsh." Probably she was judging him by the tone of his voice rather than by the message that he preached. That kind of charge could never be brought against the Lord Jesus. No one ever rejected Him because of harsh treatment. He was a "man of sorrows and acquainted with grief. Surely he hath borne our griefs, and carried our sorrows." One cannot bear the sorrow of another unless he is deeply sympathetic. No other man in history was so moved by the sickness, the sadness and the sin of humanity as was Jesus Christ. When He saw the multitude "he was moved with compassion." When He beheld the city, He wept over it. How different was His viewpoint from ours! When we look at the multitude, we see forms and faces. When we behold the city, we see avenues, parks and

by death when He will, or us away from them when Thou wilt. We will trust Thee for support when the trial comes. Does not every heart in the house say, "Amen; I will do it; I can do it; I can trust Jesus?"

O Lord, spare our dear ones as long as Thou canst, they are so dear to us; but Thy right we acknowledge on our knees. Now, Lord, we lay any property put into our hands—our books, our education, our places of business, any little earthly possession that may be in our hands—we lay it upon the altar, and write, "Holiness to the Lord" upon it. O God, now if we are sincere, if we have done it honestly, if there is nothing kept back, we beg of God to begin to open the windows of Heaven, and let the windows stand ajar. We do pray, in this house tonight, we may see evidences of the working of the mighty Spirit. O God, let it fall as the snowflakes fell yesterday, all over this region, reaching in every direction—in the depot, in the workshops, in the factories, in the bank, in the stores, in the homes—anywhere, everywhere; and begin today. We feel as if we had laid something on the altar. We are unworthy, there is no merit in it, but Father, Thou hast said, "Do it," and we have done it, we believe we have done it. We don't know of one thing that we have kept back now; and if Thou wilt show us that we have kept back something, we will put that in when we see it; "Jesus shall have all."

Now, Lord, can't we be blessed in the very act of this consecration? Can't we have what our longing hearts have desired, and all that they can contain? And if anyone is kneeling with us without hope, let their sins drop off right here; let light break in upon that mind, and faith spring up in that heart; and may they feel, if they had a thousand hearts, they would give them all to Jesus Christ now. Let this glorious revival that hangs down so low—let it break upon us now—now, this afternoon. And when we leave this house to go home, may every one of us go home with unwavering faith, expecting to see the salvation of God on a very large scale, and these solid men brought into the fold of Christ, and young men and children. God bless us all now. Accept us, and let the windows of Heaven be opened. O Father! we do pray that from this time, this hour, this great work may break forth, and we may see that it is spreading in every direction, for our dear Saviour's sake. Amen.

(From the book, WINNING SOULS, by A. B. Earle, D.D. Copyright, 1891, by James H. Earle. Now out of print.)

architecture. But Jesus sees hearts—bleeding and broken—poverty, graves and tears, and His great heart is moved with compassion. He understands every situation. He can attend a marriage, and there perform a miracle just to make the wedding a brighter and a happier one; or He can go to a funeral and weep with those who mourn. He "can have compassion on the ignorant, and on them that are out of the way." His is not the sympathy of sentiment; it is born of experience.

Third, there is nothing objectionable in His ministry. On one

occasion when the people were about to stone Him, Jesus said, "Many good works have I showed you from my Father; for which of these works do ye stone me?" They replied, "For a good work we stone thee not." They did not object to His healing of the sick, His restoration of the blind, His cleansing of the lepers, His feeding of the poor. They were ready to laud Him for these things. When He miraculously met a temporal need and fed a great multitude, the crowd would have made Him king by force. The same crowd rejected His message and nailed Him to the cross—a good example of the fickleness of public opinion.

The question remains, Why is (Continued on page 12)

## Dr. Bob Jones Says:

You friends who are interested in the work Bob Jones University is doing will appreciate this letter which I quote:

"Twenty years ago you preached in the Gospel Center at Pensacola and I was saved in that service. I thank God for that day and for your faithfulness in preaching the Word. I thank you for telling me the Good News. If Ormie (his wife) and I can ever be of any service to you, just let us know. We are wholeheartedly for the work that you are doing. I am enclosing check for \$100."

The man who wrote that letter is a preacher. Both he and his wife attended Bob Jones University. He had to have help in order to attend; and as I remember it, we helped his wife some. They are now out in the world witnessing for Christ and winning souls. We want you friends who invest money in the work of Bob Jones University to know that your money is producing results.

More and more we have young people who wish to attend Bob Jones University who are not able to pay in full. Many of these young people are planning to be missionaries in foreign lands or preachers of the Gospel at home. We must find a way to help these young people. Remember, we are endeavoring to raise a \$1,000,000 Student Loan Endowment Fund, and we have now approximately \$760,000 of this amount. Please also remember that from now until we reach the \$1,000,000 goal, we are setting aside 50 cents out of every dollar we receive for this fund (unless it is especially earmarked) for the direct spread of the Gospel in the foreign mission field. We have sent about \$10,000 to Japan. We are underwriting some work for Korea. We are doing something for India and for Formosa and other places. We could invest in Gospel tracts thousands of dollars, and we have contacts

for the circulation of these tracts. Remember, it is the Gospel that is the power of God unto salvation to everyone that believes. It does not matter whether this Gospel is printed or whether it is proclaimed from a pulpit.

This appeal is being written toward the close of 1952. As we make the appeal, our heart is filled with thanksgiving and praise to God Who has moved upon so many people to help us in the work we are doing for the Lord Jesus Christ. It will be 1953 before you read this statement; so we are earnestly requesting you to pray for us in 1953 as you have never prayed before. Pray for everybody at Bob Jones University. Ask God to give us wisdom and the power of the Holy Spirit and the courage to stand in spite of any opposition that may develop, and remember it is not easy to stand in this day and time. Pray for my son Bob, the president of the University and for the business manager and for all the deans and for everybody here. Pray that God may supply our needs and that we may be faithful to the trust committed to us. Please invest some money in this Student Loan Endowment Fund and missionary fund. Some of you may be planning to write your wills. Why don't you include Bob Jones University in your will? We have never made any special appeal for annuities; but if you have some money that you would like to invest and receive interest as long as you live, write us about it and we will be glad to discuss with you the rate of interest and give you other information. But please invest some money as a direct gift to this Student Loan Endowment Fund and missionary fund. Thank you for whatever the Lord may lead you to do. God bless you.

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## Why Men Reject Christ

(Continued from page 11)

He rejected? Three positive reasons may be given.

### II. Positive Reasons Why Men Reject Christ

First, men reject Christ because of His claim to deity. This was the chief objection of the people of His day. In unmistakable language He proclaimed Himself their Messiah sent from Heaven. "I am the living bread which came down from heaven," He declared. "If any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world."

We sometimes complain about preachers who are dogmatic on the subject of the deity of the Lord Jesus and the necessity of receiving Him as "God manifest in the flesh." The Master Himself was dogmatic. He said:

"Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me."—John 6:53-57.

No unbiased student can read these Scriptures without seeing that Jesus proclaimed His own deity. Had the people understood His statements and received a wrong conception, He would have corrected them. On the contrary, He confirmed their convictions. It is Christ's claim to deity that people resent today. They speak approvingly of His character and good works, but they reject His teaching. If they admit that He is "God manifest in the flesh," they must also accept the truth regarding His virgin birth, His resurrection from the dead, His ascension into Heaven, for acceptance of the one demands acceptance of the others.

Second, men reject Christ because of fear of other men's opinions. It was for fear of the Jews that Pilate gave Jesus over to be crucified. There are many today who are convinced of the truth and who would like to become Christians, but they have not the courage to face the unbelieving and cynical world. "The fear of man," says Solomon, "bringeth a snare." For years I was under the impression that it was a very easy matter to accept Christ and that, therefore, only women and effeminate men professed to be Christians. But when I was faced with the claims of Christ, I found that it was a man's job to decide whether to accept or reject Him. I never knew how nearly a coward I was until that moment when I felt I should stand up and publicly confess faith in Jesus Christ. If you doubt that this is a real test, I invite you to submit to it.

Third, some men reject Christ because of their love of sinful pleasures. The Christian life is a warfare, with battles daily to be fought and won. But it is also a life of indescribable joy and peace. "In His presence there is fullness of joy; at his right hand are pleasures forevermore." In contrast with this deep, soul satisfaction, there are pleasures that are "earthly, sensual, devilish." To participate in these, thousands are willing to sell their souls. It takes courage to renounce them and, like Moses, to choose rather "to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

The story is told of a young

man who was threatened with blindness. He visited a famous oculist who, after examining his eyes, said searchingly, "Young man, you are indulging in a bad habit."

"Yes," said the patient, "I know it."

The doctor told him that he must give up that practice at once or lose his eyesight forever. After the diagnosis the young man walked to the window and stood for some time looking out. Finally he said slowly, determinedly, "Farewell, green earth. Farewell, blue skies. Farewell to the faces of my friends."

In six months he was totally blind! He had made a deliberate choice between blindness and sinful pleasure. There are many today who, spiritually, are doing the very same thing. They sell their birthright for a "morsel of meat," for "a Babylonish garment," for "a wedge of gold." Like the prodigal, they think "the far country" is a land of everlasting feasting and song, but arriving there they find out, as all their predecessors have learned, that following the feast is a long and terrible famine.

Many have the mistaken idea that consecration to Christ means the giving up of all that is joyful and bright. This is a delusion of Satan. "The path of the just is as the shining light, that shineth more and more unto the perfect day." Life lived in the will of God is never monotonous. "The blessing of the Lord, it maketh rich; and he addeth no sorrow with it." In spite of all this, thousands turn from the Source of all joy and comfort, and chase bubbles that burst, leaving them disappointed and desolate.

O Christ, in Thee my soul hath found,  
And found in Thee alone,  
The peace and joy my soul hath craved,  
The bliss till now unknown.

Fourth, men reject Christ because of the enmity of the natural heart. "Ye will not come to me, that ye might have life," said the Master.

A young man in conversation with a Christian woman who had just attended a missionary meeting asked, "Why are you so interested in sinners beyond the seas? Why not come to our club and save the young fellows there?"

"I would do anything in the world to bring the young men of your club to a knowledge of Christ," she said. "Will you give me the privilege of addressing them on this subject? Will you promise me that you will talk it over with them and arrange a night when I may meet them?"

He agreed to do so. A day or two later, the Christian woman met the young man and asked him what the result had been of the conversation he had promised to hold with the club members.

"Oh," he replied, "they all decided that they did not want to be saved."

Is not this the reason why many turn from Christ? They know He is standing at the door. They have heard Him knocking. They have heard His voice. But they choose not to open their heart's door to Him. In the last analysis, our attitude toward Jesus Christ is a question of the will. If we do not want Him in our hearts and in our homes, He will not force an entrance. He waits to be invited to come in. He is not saying to some, as He did to Zacchaeus, "Make haste, and come down, for today I must abide at thy house." Unlike Zacchaeus, many spurn His love and His mercy. Oh, the sadness of it! "He is despised and rejected of men."

There are some, thank God, who do not reject Him. When Jesus saw that "many of his disciples went back, and walked no more with him," He asked the twelve the pathetic question, "Will ye also go away?" Peter spoke for the twelve and for multitudes since that day when he replied, "Lord, to whom shall we go? thou hast the words of eternal life."

When I think of the men and women who are putting forth such

concerted efforts to shatter the faith of humanity in the great truths of the Gospel, I wonder if they ever stop to honestly consider what the outcome would be if their efforts were successful. If they turn sinners away from Christ, to whom shall they go? Who else can solve the problem of sin and satisfy the longing of the human heart?

Those who trust Him wholly,  
Find Him wholly true.

(From the book, IS GOD STILL SPEAKING TO MEN? Published by Fleming H. Revell, Used by permission.)

### Why Do You Go Away?

You have read the solemn truth about why some men go away from Christ. But why do you go away? It is not because there is anything wrong with Jesus, not because He would not receive you, not because He has ever wronged you. Then why? Do you reject Christ for fear of others? or is it

because you love sin? Are you really an enemy of Jesus Christ in your heart?

To whom will you go if you reject Christ? Who else can give you forgiveness, peace of heart? Who else can save your soul and make you ready to live and ready to die? In Jesus' name, now the editor begs you to trust Christ as Saviour today.

Jesus says, "Him that cometh to me I will in no wise cast out" (John 6:37). The moment you come to Him, depend upon Him, trust Him, that moment He will forgive your sins and save your soul. Do it now!

If you will here and now turn from your sin and receive Christ as your Saviour, depending upon Him to forgive you and save your soul as He promised, I beg you sign the following decision form, copy it and mail it to me at once. I will send you a letter of encouragement and rejoice with you. De-

cide and go on record today! Will you sign this statement, copy it in a letter and mail it at once? Evangelist John R. Rice, Editor

### THE SWORD OF THE LORD

214 West Wesley,  
Wheaton, Illinois

Dear Brother Rice:

I have read Dr. Philpott's sermon, *Why Men Reject Christ*. I realize that I am a lost sinner and that Jesus Christ is the only Saviour. I want Him to save me now and I believe He will do it as He promised. Therefore here and now I turn my heart from my sins, I accept Jesus as my Saviour. I give Him my heart forever and trust Him to save and keep me. I will set out to live for Him and claim Him openly as my Saviour.

Signed \_\_\_\_\_

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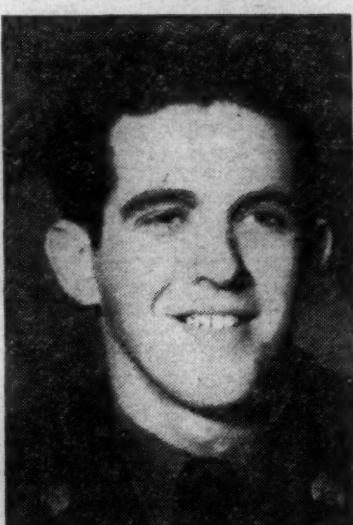
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